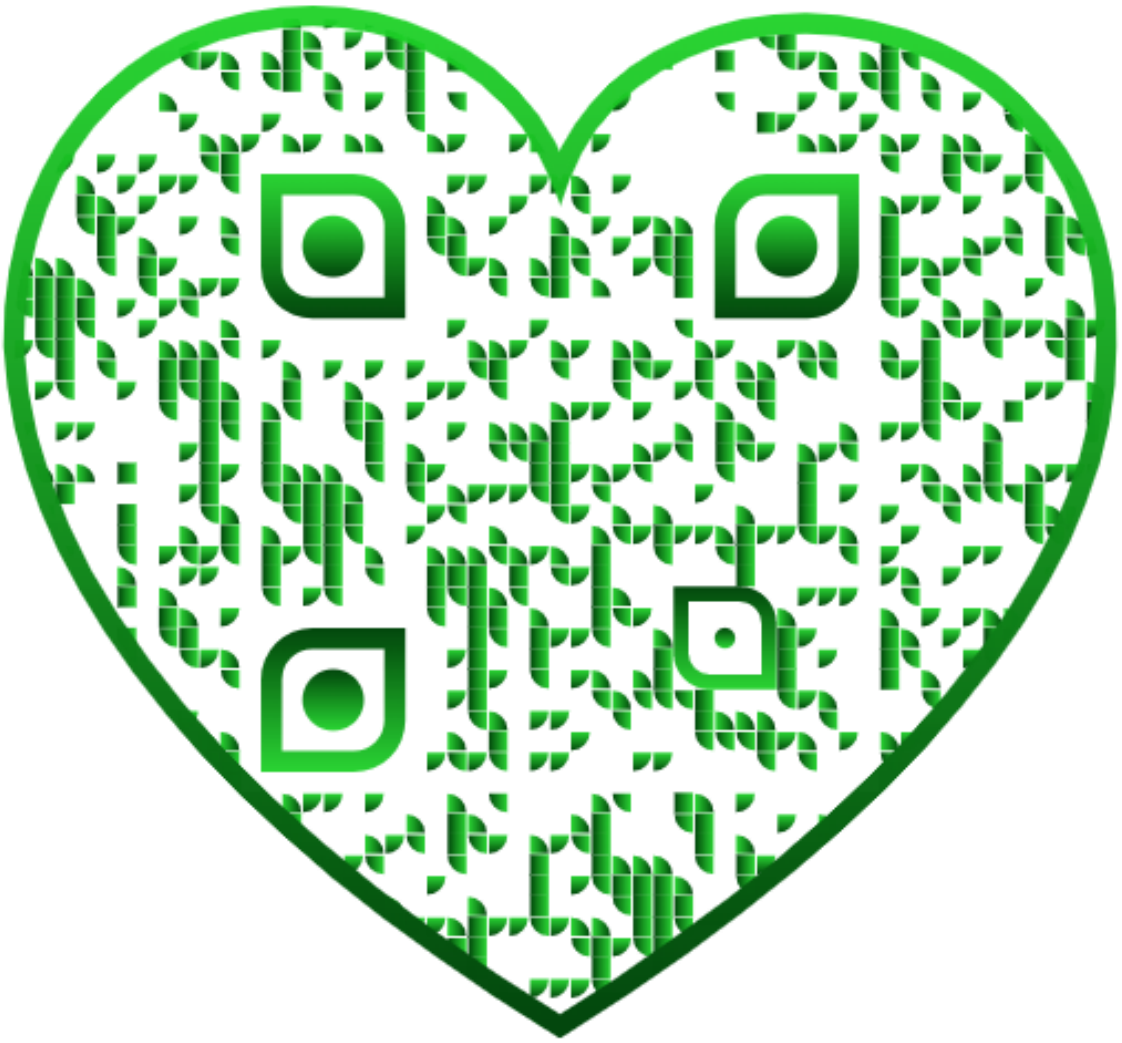
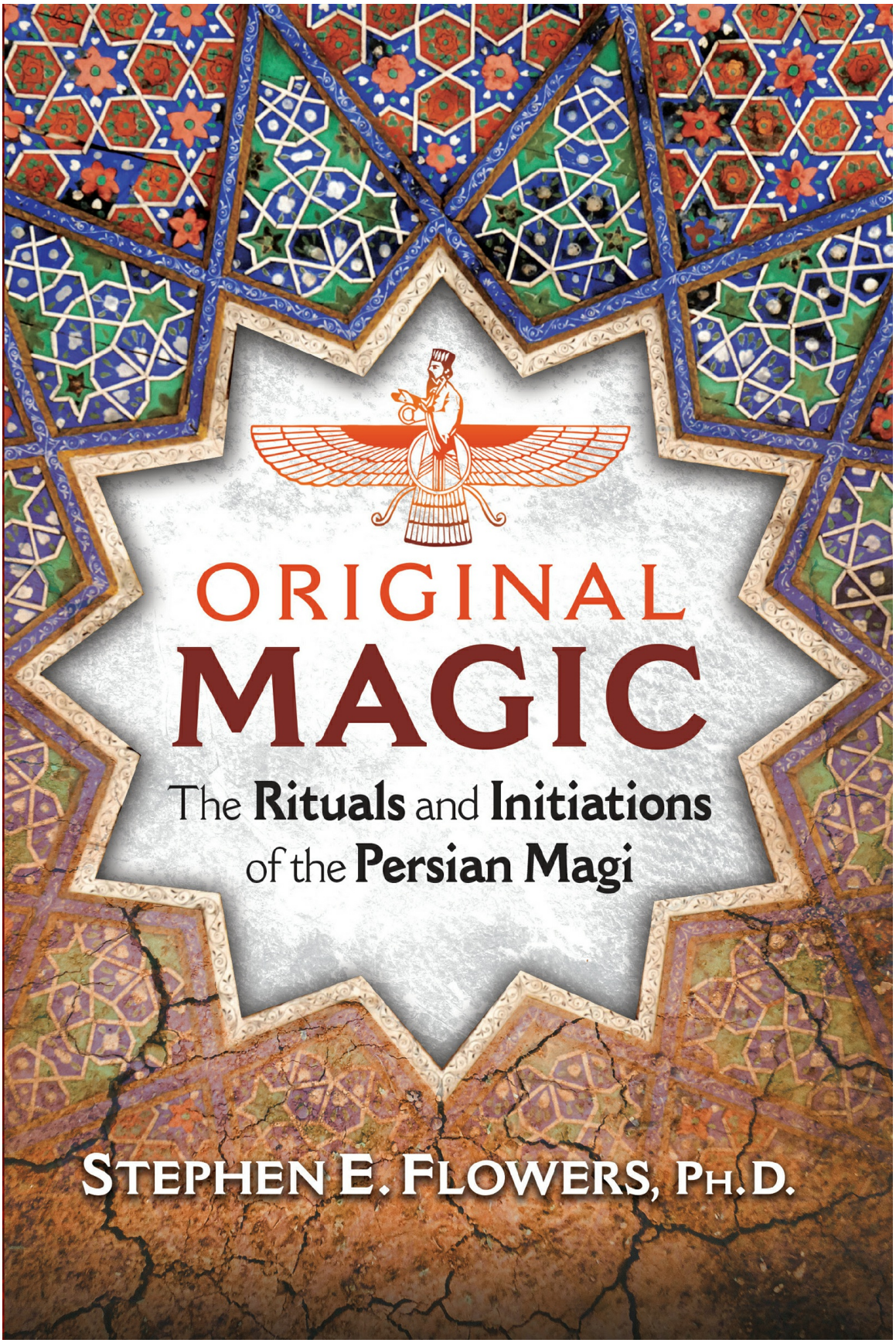
ORIGINAL MAGIC

The **Rituals** and **Initiations** of the **Persian Magi**

STEPHEN E. FLOWERS, PH.D.

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Inner Traditions
Rochester, Vermont • Toronto, Canada

ORIGINAL MAGIC

"A superbly written and detailed book providing an excellent practical guide and framework for modern practice. The book is divided into four distinctive and easy-to-follow sections, covering history, theory, initiation, and practices of the Persian Magi, making it a highly recommended read. The Bible tells the story of the three Persian Magi following a star and bringing gifts of gold, frankincense, and myrrh for the baby Jesus, but who were they, and what made them 'wise men'? Stephen Flowers, Ph.D., explains the history of the Persian Magi and provides ample examples of the sources of their wisdom."

PAYAM NABARZ, AUTHOR OF *THE MYSTERIES OF MITHRAS: THE PAGAN BELIEF THAT SHAPED THE CHRISTIAN WORLD* AND *STELLAR MAGIC: A PRACTICAL GUIDE TO THE RITES OF THE MOON, PLANETS, STARS AND CONSTELLATIONS*

"Since the very word 'magic' comes from ancient Persia, it is remarkable how much that tradition has been ignored by modern magicians and pagans. In this book, Stephen Flowers, Ph.D., fills that gap, using both his academic prowess and his magical experience to provide a workable system of magical initiation and training based on both the original sources and what can be reconstructed from modern Iranian practice. The result is a system that will bring about deep spiritual change in its practitioners."

CEISIWR SERITH, AUTHOR OF *THE PAGAN FAMILY, DEEP ANCESTORS,* AND *A BOOK OF PAGAN PRAYER*

"Unlike works on esoteric praxis that seek to cultivate an air of mystification, Stephen Flowers's *Original Magic* allows the ancient and genuine tradition of Mazdan spirituality to reveal itself in radiant

clarity. The result is a challenging but thoroughly work-able curriculum for self-initiation into one of our oldest living religious and philosophical currents. Although it shares Indo-European roots with the more familiar pagan traditions of the West, the flame that fuels the Mazdan way has never been stifled or snuffed out by the vicissitudes of history. And in stark contrast to systems of sorcery based in a cynical paradigm, *Original Magic* offers more than just a path toward wisdom and betterment for the individual—its goal is a truly enlightened world."

MICHAEL MOYNIHAN, PH.D., COEDITOR OF THE JOURNAL *TYR: MYTH—CULTURE—TRADITION* AND COAUTHOR OF *LORDS OF CHAOS*

"Stephen Flowers changed magical research *and* practice by bringing scholarship and actual practice into a complementary whole. *Original Magic* will be a game-changer in the esoteric and scholarly worlds. It returns magic to its roots and restores the original symbol of the mind as a flame. It is a most powerful work."

DON WEBB, COAUTHOR OF *SET: THE OUTSIDER* AND AUTHOR OF *OVERTHROWING THE OLD GODS: ALEISTER CROWLEY AND THE BOOK OF THE LAW*

Acknowledgments

This work would not have been possible without the aid and inspiration provided by my mentors over the years. Prof. Edgar Polomé, Ph.D., showed me the way into the Indo-European world and Prof. Shapur Shahbazi, Ph.D., opened the door to the Iranian culture. I would also like to thank Michael J. Moynihan, Ph.D., for his diligent and insightful editorial work on this complex and difficult project. Any errors of judgment or form are entirely my own responsibility.

Abbreviations

Ar.	Arabic
Av.	Avestan
BCE	Before the Common Era, also known as BC
CE	The Common Era, also known as AD
GBund.	*Greater Bundahishn*
Gk.	Greek
Heb.	Hebrew
IBund.	*Lesser Bundahishn*
IE	Indo-European
MP	Modern Persian
Phl.	Pahlavi (Middle Persian)
Skt.	Sanskrit
Y.	*Yasna*
Yt.	*Yasht*

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Preface

The word *magic* ultimately derives from the Indo-European root underlying the Iranian term *magû,* which denoted a priestly class of men schooled in (and initiated into) the arts and sciences of forging a salutary link between the supernal realm and the terrestrial world of events and phenomena. They were so skilled and famed for their effectiveness that the practices they engaged in came to mean what we today call “magic.” Unfortunately, much of their wisdom, for which they were also renowned, was lost along the way, at least as far as Western practitioners of magic were concerned. The original form of magic was aimed at individual self-development (initiation) and the application of the art and science of their particular craft toward the overall betterment of the world and of other individuals in the world. The ultimate aim of magic was individual and collective happiness (Av. *ushta*). In the hands of the unwise, magic quickly devolves into sorcery—the unsystematic application of similar techniques for the alleviation of temporary emergency situations. Mazdans, both ancient and modern, both Eastern and Western, deplore sorcery yet practice the most exalted form of magic. As I have noted, the very word *magic* is derived from their tradition.

For the ancient Iranians, who belonged to the Indo-European family of cultures, there was little distinction between magic and religion. Theirs was a *magical religion,* and it remains so today. These ancient traditions are still very much kept alive among modern-day Zoroastrians. Once the world’s single most influential religious community, orthodox Zoroastrians now number fewer than 300,000 people scattered all over the world. There are, however, signs that the religion is making a comeback throughout the world. But this is not a book about the religion of Zoroastrianism. It is a book of magic and magical initiation to be used by individuals of various backgrounds. Readers who are interested in an outline of the religious system of the Mazdan way tailored for Westerners should consult my book *The*

Good Religion (Lodestar, 2014).

Knowledge of the history and cultural values of the original magicians enhances the student's understanding of the workings of the art and science of magic. It is for this reason that the study of this ancient culture and mythology is highly recommended. It is my personal hope that those who undertake this system of magical work will be so impressed with the effectiveness of the system that they will expand their interests to the larger Mazdan way. In any event, by making use of this system all individuals will be made better and brought closer to the moment when genuine happiness will be theirs.

INTRODUCTION

The Time Has Come to Lift the Ban

Ancient writers and modern scholars all agree that the word *magic* comes from the Iranian class of practitioners of operative theurgy known as the Magians or Magi, yet current works written about practical magic ignore them almost entirely. An examination of contemporary books on practical magic and a survey of the catalogs of publishers, which issue these types of books, both reveal a virtual blackout regarding the original school of magic. In the past there may have been an esoteric reason for this blackout, but the time has now come to lift the veil and reveal what has been hidden. This book presents for the first time an applied study of operative theology based exclusively on the Iranian tradition of the Magians or Mazdans. This school was originally founded by the prophet Zarathustra. The system he founded is better known in the West under the name Zoroastrianism.

The Zoroastrian religion, which acts as a matrix for the symbols and formulas of original magic, has existed for almost four thousand years. Its deeper roots extend back several millennia further into the Indo-European past. A vast ocean of practices and beliefs has been produced by this matrix, but almost none of it is familiar to most students in the West in any direct way. The full introduction of Mazdan magic to the West will require the growth of a whole school of magicians to research and develop a wide variety of systems involving cosmology, astrology, psychology, meditation, herbology, and ritual technology. Much of this has been articulated within the Eastern world of the Zoroastrians stemming from Iran and the Parsi community in India. But the presentation of these ideas for Western students will require much work by many minds, hearts, and hands. I assume that the present book is not the last word on the subject but instead represents the beginning of a current in which many other works will be written in the

future by wiser and more powerful minds than my own. It is my deepest hope that this book will help open the gateway to this development, as well as build a bridge between the West and the East.

The system of magic taught in this book can be used and adapted by magicians of all traditions, as it was in antiquity and has been throughout history. However, this presentation also makes it possible for the modern practitioner to reconnect with the original, unadulterated elements of the ancient Magian methods in the hope that this personal and individual connection will draw the practitioner closer to the pure Mazdan way. Historically the *Mazmaga,* or "Great Fellowship," founded by Zarathustra almost four thousand years ago, was both an independent system as well as a mode of transmission for esoteric ideas from the heart of Central Asia to the rest of the world. The intention of this book is to reveal the original forms—unfiltered through other cultural idioms—and allow the student to have a new experience drawn from a place closer to the source. The *Mazmaga* influenced and affected many religions and esoteric schools all over the world. One notable example of this is the semi-legendary Sarmoung Brotherhood reported by G. I. Gurdjieff.

This book is divided into four major parts: history, theory, initiation, and practice. Because many aspects of this ancient system and much of its terminology will be unfamiliar to readers, it is necessary to provide a good deal of historical context and points of orientation for the practical teachings that make up the core of this book. This historical context offers a great deal that is of practical importance, because the heart, soul, and mind of the would-be magician must be engaged in the material so that it can come alive from within. Actually, the historical and philosophical context needs to be expanded through the works absorbed during the initiatory curriculum.

In the second part of the book the reader is introduced to the basic theories underlying Mazdan magic. Here we must clarify the questions regarding the nature of the gods, humanity, and the cosmos and determine what the purpose of original magic is. In other words, we must study the basic theory of operative theology as represented by these traditional and age-old teachings.

The concept of initiation is fundamental to success in magic. Initiation concerns the development of the individual on all levels: spiritual, psychological, ethical, and intellectual. For magic to become possible,

initiatory development must occur within the framework of a symbolic and mythic context, which gives access to the realm of causation. In this part of the book, a Twelve-Month Curriculum of initiation is presented. It contains a course of daily progressive exercises and rituals. In the process of doing these exercises, certain mysteries (*râzhâ*) will be conveyed to the mind and soul of the student. At the end of the course of work—if it is carried out as instructed—the individual will have become an initiate in the Mazdan tradition and thus a true *magû,* or magician. The last major part of the book presents major rites in which the fruits of the initiatory work can be put to use on a regular basis, or when needed.

Because the Mazdan tradition of magic involves certain philosophical and historical concepts that must be defined precisely for the ideas to be properly absorbed, there are a number of preliminary terms that must be discussed.

Magic: We use this term in its original sense of the arts and sciences of the Magians, or *magavans,* of ancient Iran. These arts and sciences give the practitioner access to the realm of causation and form a bridge between *menog* (the celestial world) and *getig* (terrestrial existence). For the individual, the ultimate aim of magic is happiness (Av. *ushta*). But on a greater level, magic should contribute to the hastening of the *Frashokereti,* or "Making Wonderful"—this is the time when all created things will fulfill their ultimate purpose and attain a state of permanent happy order.

Sorcery: This word denotes a partial interest in magic but one that aims solely at bringing about changes in the environment so as to make existence more convenient for the sorcerer. The sorcerer has little interest in self-development and is only concerned with gaining temporal power and pleasure.

Religion: This term is used to translate the Avestan word *daêna* (Phl. *dên,* MP *dîn*), which originally meant "insight." One who gains insight of this kind will inevitably do the right things and will follow an effective path in life as a matter of course, and hence be "religious."

Indo-European: This is an academic term that denotes the languages spoken by a group of peoples in Central Asia. Most modern European languages have their origins in the Indo-European group. The peoples speaking Indo-European languages also shared many cultural, mythic, and religious traits. A more "romantic" synonym for *Indo-European,* but one that is also a self-designation, is the term *Aryan.* The ancient stem of this word,

*ar-, is seen in the terms *Iran* and *Ireland*, showing that the designation was once a general one spanning the entire geographical scope of the Indo-European culture.[*1] In Persian the term *Eranshahr* meant the whole of what we would call the Aryan or Indo-European world, as distinguished from the non-Aryan realm, often called Turan.

Iranian: This term has two meanings—(1) it designates the country of modern Iran, which is generally referred to as Persia before 1935, and (2) it is a designation for the greater cultural and linguistic sphere that includes all peoples and languages belonging to the Iranian group. This encompasses the modern states of Iran, Afghanistan, and Tajikistan, and the speakers of the Persian (Farsi), Dari, Tajiki, Ossetian, Kurdish, Pashto, Baluchi, and Sogdian languages. In ancient times the Iranian peoples included not only the Persians, Medes, Sogdians, and Bactrians but also the Scythians, Sarmatians, and Alans.

Persian: The designation of Persia originally referred to the region of Pars in what is now southwestern Iran. It is the region out of which emerged the Achaemenid Empire under Cyrus the Great. Over time, as the empire expanded, this term came to be used for the whole of the southern part of the Iranian world. *Persia* and *Persian* can be used as terms to refer informally to the whole of the Iranian world.

For many other technical terms, the glossary at the back of this book should be utilized.

First and foremost, this is a practical book. It must be studied and its curriculum followed. It is a book that is meant to be *applied.* In fact, the experiences gained from working with this book can be beneficial to practitioners of just about any spiritual or self-developmental path. Students are urged to devote themselves exclusively to this curriculum for at least six months to gain the best benefit from the program. In any case the contents of the experiments will strengthen the individual regardless of the path he or she follows—Pagan, Christian, Jewish, or Muslim—or even Atheistic. Here we have a beginner’s manual for the solitary practice of the original magical system used by the members of the Great Fellowship for almost four thousand years. The whole course of work leads toward the comprehensive practice of the Mazdan philosophy, the ultimate outcome of which is *ushta:* happiness.

A Note on the Languages and Texts of the Mazdan Tradition

In the long history of Iranian magical tradition, many languages and dialects were used to convey the sacred words of texts, all of which make up the corpus of material studied by Mazdans today. This long history and complex textual body often leads to confusion. Here I will try to clarify the picture.

The major languages of the ancient Mazdan tradition are Avestan, Old Persian, and Pahlavi (Middle Persian). Avestan was a dialect spoken in Bactria, the far eastern part of the Iranian world (now in Central Asia). It was the language of Zarathustra in which he composed the *manthras* known as the *Gathas.* This language is known as Old Avestan. Those who came after Zarathustra composed a vast corpus of material (recorded orally for centuries) in a later form of Avestan (Younger Avestan). These works, together with the *Gathas,* form what is known as the *Avesta.*

The *Avesta* is made up of the *Yasnas* (which include the *Gathas*), *Yashts, Visperad, Vendidad,* and *Khorda Avesta.* The *Yasnas* consist of seventy-two chapters of text used in the recitation of ritual. The *Yashts* are mythological hymns devoted to individual *yazatas.* The *Visperad* consists of supplements to the *Yasnas.* The *Vendidad* (literally "antidemon-law") is a collection of laws, purifications, and other religious lore. The *Khorda Avesta* (Short Avesta) is a corpus of ritual *manthras* used in ceremonial work. It contains the *sîrôzahs.* Additionally, there are some Avestan fragments.

Also of great antiquity is the dialect known as Old Persian, which is only recorded in cuneiform inscriptions from the Achaemenid Empire (530–330 BCE).

In the Sasanian period (224–651 CE) the dominant language was Pahlavi, a direct descendant of Old Persian. Works in this language are often translations of older Avestan material now otherwise lost, but there is also a

vast body of original Pahlavi works. Pahlavi texts of major importance include the cosmological treatise *Bundahishn* (Creation), the *Menog-i-Khrad* (Spirit of Wisdom), and the voluminous and eclectic *Denkard* (Religion-Work). The *Bundahishn* exists in two renditions: a “greater” (longer) one of Iranian provenance and a “lesser” (shorter) version from India. Both are in Pahlavi. Confusion often arises over the terms *Zand* and *Pazand.* These are not languages or texts, per se, but rather modalities of scripts used to represent the Pahlavi-language texts.

English translations of most of the texts are found in the *Sacred Books of the East* series (1879–1910), which is now in the public domain and easily accessible online.

1

Iranian Magic as the Ancients Saw It

The Iranian prophet Zarathustra lived as far back as 1700 BCE. Zarathustra is the original Avestan form of his name, whereas Zoroaster derives from the Greek version of his name, Zôroastrês. He was a professional priest within the Iranian tradition, which shares a common root and great similarity with the Rigvedic tradition in India. His prophetic insight revealed to him that there was but one true god, identical with the principle of pure, focused intelligence or consciousness.

According to a wide variety of sources, it was thought that the Persians and their prophet, Zarathustra, were the originators of magic, astrology, and even of philosophy itself. Here we will explore some of these opinions and legends, both internal and external. We will start with the (often erroneous) opinions of Western authors who were so impressed with the ways of the Iranian *magû* that these arts became known as "magic." By analyzing what these Western authors wrote, we will gain insight in to the nature of the craft of the Magians, or *magavans*, and will confirm the reasons why these ritualists were held in high esteem by those who had only a passing acquaintance with their teachings. What remains surprising, however, is the fact that few, if any, have ever bothered to attempt to research and utilize these venerable traditions for practical ends. Such research and utilization are the aim of this book.

It is well known that the practice of what the Greeks and Romans called "magic" was originally attributed to Zarathustra and the Persians. Critics have rightly dismissed much of what the Greco-Roman writers said about this

topic as a load of smoke and mirrors, but where there is smoke there is also fire. It is this fire and its true nature and meaning that interests us here. Critics have also often remarked that any claims of Zarathustra having invented magic are absurd, because he specifically opposed the practice of sorcery. This misunderstanding is rooted in the nonspecialist's unfamiliarity with the technicalities of magic. There is a world of difference between sorcery or witchcraft and the sacred science of magic.

Whenever we delve in to the assertions of ancient writers we are always met with a variety of complications. They may have hidden (or not-so-hidden) agendas for what they wrote. For example, foreign enemies or rivals can be impugned for their alleged involvement in odious practices. The Greeks and Romans fought with the Iranians intermittently for nearly a millennium. Then, as now, Iran is seen as the reprehensible "Other." This exotic Other can also often become an attractive screen upon which inner discoveries made by native Greeks and Romans could be projected and then attributed to the "Other." Both Egypt and Iran were often used as such screens.

Outsiders, such as most unphilosophical Greeks and Romans of ancient times, tried to make the world believe that the Iranian *magavans* were simply sorcerers or practitioners of witchcraft, by which they could harm enemies and gain material riches. As we have already noted, however, magic—the craft of the *magu*—is not sorcery. It is a combination of spiritual wisdom or insight and a sort of science by which things are revealed and/or made to happen. The wisdom and science of the *magavans* constitute a great mystery (*râz*) that only a few ancient outsiders were able to perceive.

The reactions of ancient cultures that confronted Eranshahr—the vast Iranian world, which stretched from the Himalayas to the Mediterranean Sea—fell in to certain categories. Some were adversarial, such as Greece and Rome; some were ambivalent, such as the Indians, Hebrews, and Chinese. The situation regarding the Arabs represents a special case. Every people who encountered the ancient Iranians were most struck by their spiritual or *magical* practices and traditions.

TESTIMONY OF THE GREEKS AND ROMANS

Pliny the Elder, a famed first-century CE historian, boldly claimed that Zoroaster was "the inventor of magic."[1] This assertion was already an age-old belief among the Greeks, however, and it continued with the Romans who followed in their footsteps.

Early Greek sources such as Herodotus call the *magoi* a tribe of the Medes that constituted a priestly caste.[2] R. C. Zaehner records sources placing *magoi* is Samaria, Ethiopia, and Egypt.[3] Xenophon, in his biography of Cyrus the Great, identified the *magoi* as religious authorities and educators.

The role of the Persians and their *magoi* in the development of Greek ideas about both magic and philosophy is a historical problem. Greek philosophy begins to take root suddenly in the middle of the sixth century BCE in the city-state of Miletus on the coast of what is today Turkey. Although this city established many colonies throughout the Mediterranean and the Black Sea, including one in Egypt (Naukratis, founded in the eighth century BCE), it was not until the borders of the Persian Empire approached the gates of Miletus itself that philosophy can be said to have developed there. Cyrus brought the city into the Persian Empire in 546 BCE. It is noteworthy that Egypt, that other legendary cradle of "magic," had been in contact with Greece for a couple of centuries earlier without any of these philosophical ideas developing among the Greeks. The very word *philosophy*, which literally means "love of wisdom," suggests a connection with the Magians who also loved wisdom (Av. *mazda*).

In the wake of the Persian Wars, which saw two invasions of the Greek heartland by Darius and Xerxes in the fifth century BCE, the Greeks became even more familiar with Persian ideas. This familiarity did not mean that they always understood the essence of Zoroastrian or Magian thought. The Greek attitude toward Persian culture generally fell along two lines: those who opposed Persian imperial aims and relentlessly propagandized against the foreign onslaught, and those who admired Persian ideology and wisdom. The latter group sometimes even supported Persian aims to make the Greek city-states a part of their empire.

Persian *mageia* was seen either as horrible witchcraft or as a system of spiritual and intellectual enlightenment, depending on the camp to which the writer belonged. The great Greek philosophers of the seventh to fourth centuries had a generally positive attitude toward the Persians and their

mageia. In his treatise *On Philosophy,* Aristotle says that the "*magoi* are more ancient than the Egyptians." He also places the lifetime of Zoroaster at six thousand years before Plato. Diogenes states that "Zoroaster is the originator of wisdom" and says that Aristotle actually wrote a book called *Magicus.* Some of Plato's followers claim that their teacher was a reincarnation of Zoroaster. Colotyes of Lampsacus says that Plato took his "Myth of Er" narrative, part of his book *The Republic,* from a Zoroastrian source.

The aforementioned Pliny the Elder further states that Pythagorus, Empedocles, Democritus, and Plato all traveled at one time or another to study the sciences of Zoroaster.[4] The story that Pythagorus had exposure to Persian ideas is further supported by Porphyry.

Supposedly there was a Magian sage named Ostanes (Persian: Hushtâna) who accompanied Xerxes to Greece and who remained behind to teach Magian ideas in Greece. The name of this Magian was later applied to many apocryphal books of magic in antiquity.

The impact of Zoroastrian philosophy and magical ideology can be clearly traced in Greek thought following the sixth century. However, the Greeks hardly accepted the pure form of Zoroastrian theology. Rather it appears, as has most often been the case, that the exotic Persian ideas were only partially understood but that they sparked an explosion of original Greek speculations rooted in the Indo-European cosmological substrate that the Greeks and Iranians shared in common from prehistory. Persian magic is the applied science of ritual and cosmology. Those Greeks who opposed the Persians saw their ideology as witchcraft; those who admired them called it *philosophia.*

The Greeks widely ascribed the invention of astrology to Zoroaster and the Magians. The name of Zarathustra was even reshaped by the Greeks into "Zoroaster" and given the popular (false) etymology as a compound made up of the Greek words *zóros,* "undiluted or shining," and *astron,* "star." In fact, history shows that the Persians did not invent astrology. That distinction goes to Mesopotamia and Egypt. But when the Persians conquered both Mesopotamia and Egypt under the Achaemenid emperors in the sixth century BCE, they quickly synthesized and systematized astrological ideology into a coherent philosophical and operative system of magic. A system that had been used for general purposes was made into a part of the science of the

Magians. The Persians were the first to cast horoscopes on nativities (of persons and institutions), which included the calculation of ascendant planets. This is another reason why the *magoi* (Lat. *magi*) are placed in the legend of the nativity scene of Jesus. The Persians so perfected the science of astrology that they were credited with its virtual invention. We will see how an aspect of astrology—the division of the year into 360 degrees, divided into 12 zodiacal signs of 30 degrees each—is a fundamental feature of the workings of Mazdan magic.

When Rome carried on its own centuries-long struggle against the Persian Empire, the Romans generally adopted many of the same polarized attitudes that had been held earlier by the Greeks. For a Roman such as Pliny, the *magoi* or *magi* of the Iranian world were famed for their religious, scientific, and philosophical sophistication within the company of Greco-Roman philosophers; but for Roman political propagandists, the same Persians could be vilified as practitioners of "magic." Each side had its own agenda. At the most basic level, the classical resistance seems to have been against the Zarathustran insight that there is no true god but Consciousness, and that man is endowed with this gift, with which he can begin to awaken, philosophize, and directly observe the abstract principles upon which the gods are based.

JUDEO-CHRISTIAN ATTITUDES

Historians of religion have long noted the profound influence of Zoroastrianism and Imperial Persian culture on the formation of Judaism. Doctrines of angelology, demonology, the awaiting of a coming savior, and the resurrection of the dead are just a few of the direct influences. These ideas were adopted due to a protracted exposure to Persian culture mainly during the time of the so-called Babylonian Captivity and the centuries following the liberation of the Jews from the Babylonians by Cyrus the Great (540 BCE). Cyrus is seen as the prototype of the ultimate Messiah, the perfect lord, both spiritually and materially. The Book of Isaiah calls Cyrus the "anointed" (Heb. *messiah*) of God. This may reflect one of Cyrus's own religious predilections wherein he gives credit to the gods of foreign peoples for his own conquest of them. For example, he credits Marduk (chief god of the Babylonians) for the Persian defeat of the Babylonian Empire.

For our purposes it is only important to realize that certain ideas about magic and mystery (*râz*) were adopted by the Jews from the Persians during this time and that the whole cosmological doctrine of divine emanations developed by Zoroastrianism is at the root of kabbalistic thinking. When the Kabbalah first came under Western scholarly examination, it was seen that the Hebrews had developed their kabbalistic ideas under Zoroastrian influence in Babylon and Palestine. This was noted by Adolphe Franck as early as 1843 in his book *The Kabbalah.* It is also not by accident that one of the great books of Jewish magic is called the *Sefer Ha-Razim* (The Book of Mysteries), which deals with astrological keys to the invocation of angels. The Hebrew language lacked a word for "mystery" until it was borrowed from Persian *râz.* The complex interaction between the Jews and Persians during the Talmudic period has recently been chronicled by Jason Sion Mokhtarian in his book *Rabbis, Sorcerers, Kings, and Priests: The Culture of the Talmud in Ancient Iran.*

It should be noted that there is a Hebrew word *mag* found in the Book of Daniel that denotes a "magician" or "diviner." This is again a borrowing from Persian. There is also a compound Hebrew-Persian word *rab-mag,* "chief diviner," found in Jeremiah (39:3 and 39:13).

The present-day animosity between the government of the Islamic Republic of Iran and Israel is a recent development. Historically, there was a friendly relationship between the Jews and Iran. From the time of Cyrus the Great forward, Iran had been a friend and sponsor of Israel and the Jewish people. The Persian Empire was a haven for Jews throughout the centuries. This tradition was even revived by the late Shah of Iran and was one of the many reasons the mullahs hated him so.

The relationship between Iranian ideas and Jewish philosophers is a deep one and goes back to oral transmissions from Zoroastrians to the Jewish writers. Naturally the Jews did not record the fact that certain ideas and concepts have their origin in Persian ideology; that is unnecessary and counterproductive. Just as Cyrus introduced Iranian concepts throughout his empire with a deliberate policy of attributing the new ideas to the conquered people's old gods and goddesses, so too did the ideology of Eranshahr pass into Judaism unseen and little noted.

It would be an error to think that sorcery and magic were introduced to the Hebrews from Persia. From an early point in their history the ancient

Jews had certainly developed their own distinctive forms of these arts and practices. However, a number of key concepts that would exert enormous importance on Jewish magical lore were clearly introduced by Persians. Among these concepts were a systematic angelology and demonology; myths of a coming savior-ruler (*messiah*), the judgment of the dead, the bodily resurrection of the dead, and even the philosophical basis of a true monotheism. The Hebrew myth of Genesis also owes much to Iranian symbolism: first man and woman, destructive influence of the serpent, and the presence of a cosmic tree.

When early scholars asked questions about the origin of kabbalistic doctrines such as those found in the *Sefer Yetzirah,* the initial answer might appear to be Neoplatonism. This would have perhaps placed the ideas in the realm of having been passed from the Persians to the Jews by way of the Greeks, which is a road many kabbalistic ideas took—although not necessarily the earliest ones. The *Sefer Yetzirah* may have come from an early time, say in the first few centuries BCE, with its roots in Mesopotamia. This scenario would place the genesis of the ideas clearly in the theater of the Babylonian Captivity and thus in the time period when Judaism was being influenced significantly by Mazdan concepts. The whole philosophical idea of a theology of emanation seems to have had an Iranian origin.

Following Cyrus's liberation of the Jews, many of the latter returned to Israel, while others immigrated deeper into the Persian Empire, with some even converting to Zoroastrianism. Seeds were planted in Judaic thought that eventually sprouted as sects such as the Essenes. Others, who fundamentally misunderstood the Magian doctrine (conflating a moral duality of good versus evil with one of spirit versus flesh), developed various types of Gnosticism out of the same ideological material.

The prestige and reputation of the Magian priests of Mazda is nowhere made clearer than in the Christian story of the three Wise Men (Matthew 2:1–16). This short narrative, which became one of the most beloved and iconic passages in Christian mythology, tells of the group of *magoi* or *magi* that visited the recently born Jesus. These are Magian priests and astrologers who would have entered the Roman Empire from the Parthian Empire to the east. They brought with them gifts of gold, frankincense, and myrrh. They were also famed for their astrological knowledge, as were such Magians in antiquity. They had, through observations of the stars, determined that a

savior (Av. *saoshyant*) would be born in Israel at that time. (Magian astrologers use methods of observation and prediction based on the visible sky.) The point of the existence of the story is that early Christians wanted to show that they had the approval of the Magians, then thought to be the most prestigious priesthood in the world. It is notable that the *magoi* or *magi* not only delivered their gifts but also kept the success of their mission secret from King Herod so as to save the life of the recently born teacher. One apocryphal legend recorded in chapter 3 of the *First Infancy Gospel of Jesus Christ* tells of how Mary gave the visiting Magians the swaddling clothes of the baby Jesus in return for their gifts of gold, frankincense, and myrrh. It is said that they took the cloth back home and placed it in the sacred fire, and it was not burned but rendered miraculous powers.[5]

Oddly, the Greek words *magos* and *mageia* ("magic") are used in other New Testament stories in an entirely negative connotation—being translated as "sorcerer" and "sorcery," respectively—in reference to Simon Magus (Acts 8:9–24) and certain men called Barjesus and Elymas (Acts 13:6 and 13:8). The explanation for this interpretive vacillation in translation is beyond the scope of this discussion. What remains clear, however, is that the Persian-derived nomenclature was well known among the Jews of the region and that certain Jews may have laid claim to the title *magos.* This was nothing new, as Daniel appears to have been accepted into the college of *magi* in Mesopotamia.

Many of the sayings and metaphors used by Jesus seem to have been drawn from Iranian teachings. The idea of the ultimate judgment of the dead seems to have a Magian rather than Egyptian connotation, especially when Jesus explicitly refers to a way or bridge that is exceedingly narrow, over which humans pass to be judged (Matthew 7:14). This surely reflects the Iranian Chinvat Bridge, which is said to be narrow or broad depending on the deeds being judged.

The book *Jesus the Magician* by Morton Smith shows just how much Jesus was a practitioner of magic as depicted in Christian texts. The whole practice of "casting out unclean spirits" as a way to heal people psychologically as well as physically is virtually unknown in Judaism before the time of Jesus and certainly does not appear before the age of Persian influence. The phrase "unclean spirit" (Gk. πνεῦμα ἀκάθαρτον), frequent in the New Testament, appears only once in the Old Testament (Heb. *ruah*

tum'ah; Zechariah 13:2).

The theology of early Christianity was shaped to a significant extent by Zoroastrian ideas on four fronts. First, the whole rationale of a *messiah,* or savior, is predicated on the Zoroastrian concept of the *saoshyant* and a host of other Persian ideas that were absorbed into Jewish thought after the time of the Babylonian Exile. Second, the entire mission of Jesus seems to have been influenced by the Mazdan idea of establishing the Golden Mean (moderation) in doctrines and of providing aid to the poor, already firmly expressed in the *Ahunvar,* the most sacred of Zoroastrian prayers (first composed by Zarathustra himself at least fifteen hundred years before the life of Jesus). Third was the mythic and ritual significance of the death of Jesus as a way for him to intercede as a substitute for the extreme animal sacrifices being performed at the time in Jerusalem. As Zarathustra had attempted to abolish animal sacrifice and substitute a symbolic rite, so too did the early Christians —and eventually the Jews themselves. Fourth, the idea of the resurrection of the dead was an Iranian innovation, and it became a hallmark of Christian mythology: Jesus raises the dead Lazarus (John 11:1–44), and the mythic "proof " of Jesus's divinity comes through his own resurrection. This was all a reference to the Magian teaching of the "final body."

CHINESE RECORD

For the ancient Iranians the realm of China was not a distant or exoticplace. The Iranian world extended right up to the borders of China, and it was only through Iranian territory that Chinese goods could reach the West over the famed Silk Road.

The Iranians and Chinese were already in close proximity from an earlier period, however, because the geographical region where the Iranians originated as a people distinct from the general Indo-European substrate was on the western edge of China, in the area between the Aral Sea and Lake Balkhash. It was among the Eastern Iranians that Zarathustra was born, and it was in that area that the first Magians, or *maguš,* were known. Eventually, there would be small Zoroastrian enclaves and temples in China itself. For the most part, these temples served the Iranian communities in China connected to commercial interests.

An Old Chinese word for “magician” or “shaman,” *$m^{y}ag$, is apparently derived from Iranian *maguš*. This connection is further verified by the discovery of an eighth-century figurine bearing Caucasian features that has the symbol 卐 inscribed on its head. This is a stylized version of the Chinese character for *wu,* “shaman,” which was derived from the Old Chinese *$m^{y}ag$.

The Chinese goddess of Longevity, Magu, also bears a name that is perhaps related to Iranian *maguš*. The goddess Magu is associated with the cultic use of hemp, a practice that was much in vogue especially among Eastern and Northern Iranians.

Zoroastrianism continued to thrive in China until the middle of the ninth-century CE, when edicts forbidding foreign religions in China were issued during the latter part of the Tang Dynasty. Only Buddhism survived this period. It is likely, however, that the *Mazmaga* and Zoroastrianism in general survived in one form or another in the mountains of Central Asia.

THE MUSLIMS

While the Greeks and Romans were adversaries of the Iranians for centuries, the Jews and Christians were their protégés, and the Chinese their trading partners, the Arabs were also involved in trading relations with the Iranians long before the seventh-century CE rise of Islam. In various respects, the original practices and beliefs of Mohammed were inspired by Persian models. After Iran was absorbed into the Islamic world, the flood of Persian ideas, which influenced Islamic culture, was so strong that the religion was recast in a Persian image to a significant degree. Zoroastrians in Iran were expressly allowed to continue their worship under Islam, although over the centuries there were periods when they were severely persecuted and harassed.

The Arabs refer to Zarathustra as the “founder of magicians” (Ar. *majusya*). They called Zoroastrians *majus,* and this term was later used by Arabic writers to describe all Indo-European pagans—including the Norse Vikings! The Qur’an states that Allah will decide on their salvation, implying that no human judgment should condemn them as infidels. Reflections of two Amesha Spentas, Haurvatat and Ameretat, are found in the names of two angels, Harut and Marut, who are said to have taught magic in Babylon (Qur’an 2:102).

Once the language of the learned class in Iran became Arabic for a time, a good deal of Persian cultural elements found their way into Arabic texts. In the early Islamic world, the language of Arabic played a similar role to that of Latin during the Middle Ages in Europe. People of many ethnicities composed texts in the language, although their own native language was not Arabic. The first works of predictive astrology were written in Arabic by Eastern Iranians. One major text is the *Kitab al-Mawalid wa Ahkamiha* (Book of Nativities and Their Judgments), which is said to have been translated from Pahlavi into Arabic in 750 CE by Mahankard. Tradition holds that the original text was composed by Zarathustra himself and was written in the *Din Dabrih,* the "religious alphabet." Other major Iranian astrologers who transmitted features of pre-Islamic Magian astrology into Islamic usage include Al-Biruni, Al-Birjandi, Qutb al-Din al-Shirazi, and Abd al-Rahman al-Sufi. There is even a Perso-Jewish writer named Masha'allah ibn Athari. For centuries elements of Persian and Arabic culture and ideology mixed with one another and cross-fertilized. The astrological dimension was integral to the Iranian system, whereas it has always been considered a foreign influence in Islam, and is considered *haram* (Arabic "prohibited") in the orthodox Muslim faith. In the eastern part of the Iranian world there arose various schools of Sufism, some of which contain barely disguised Zoroastrian concepts. Figures such as Rumi, Suhrawardi, Mansur al-Hallaj, Nurbakhsh, and even Omar Khayyam all convey essentially Iranian mystical thoughts in Islamic guise, often expressing themselves in their own Persian language rather than Arabic.

The ancients always remarked on the Iranians as being advanced in all sorts of spiritual, magical, and scientific knowledge, but rarely did they understand the doctrines of the Magians in any deep or thorough way. This tendency continued throughout the history of inquiry into things magical. Various modern investigators of magic, such as Eliphas Levi and Colin Wilson, have acknowledged the debt owed to Zarathustra, but few, if any, have ever pursued his technology. In his landmark work *The Occult* (1971), Colin Wilson wrote, "Man must develop positive consciousness. . . . I know of only one religion that made this recognition its foundation: Zoroastrianism, the religion of the ancient Persians."[6] He goes on to say a few misleading things but never really takes up a serious inquiry into the actual nature of the Magian way. He is not alone in this trend. Many such general assessments of

the originality and effectiveness of Magian methods are found throughout history. The prevalence of these observations certainly suggests that the methods of the Magians deserve some serious work of individual study and experimentation. This is the aim of the rest of this book. It remains a mystery as to why this door has been left sealed for so many centuries. Now is the time to open it.

2

The History of Iranian Magic

In this chapter we will explore the actual history of Iranian magic as we are able to reconstruct it from internal sources and comparative evidence. Magic, like the closely related traditions of religion, is an evolving thing. Certain principles and features remain as constants while other aspects change their value. Specific practices may become emphasized or de-emphasized over time. Some of these differences are the result of social changes in the culture. For example, when a highly developed priest class is present, rites and rituals tend to become very complex and require great expense to the celebrants to enact them. An overview of the history of Mazdan magic reveals five distinct phases: (1) the pre-Zarathustran, (2) the early Zarathustran, (3) the Sasanian, (4) the post-Muslim, and (5) the modern. Here we are only concerned with high Mazdan magic, not mere sorcery.

THE PRE-ZARATHUSTRAN, OR INDO-EUROPEAN, PHASE BEFORE 1500 BCE

In the earliest period of Iranian magic, it would probably have been very similar to the practices of the earliest phase of Vedic magic, for which we have ample evidence from Indian sources. In terms of mythology and theology, the beliefs of the most ancient Iranians would have shared much in common with those of the Vedic Indians, although the evidence that is left to us also reveals some meaningful differences. One reason why it is difficut to determine the exact nature of pre-Zarathustran mythology is because all of our sources stem from the time after Zarathustra, which means that the mythology and understanding of the gods and goddesses had already been

reinterpreted in light of the revelation of the First Prophet.

Ancient Indo-European theology and myth was well preserved in archaic Iranian tradition. The theology was dominated by a tripartite structure of three “functions,” as they were called by the great French mythologist Georges Dumézil. Each of these three functions was further divided into two aspects, as shown below.

I
A. Judge-King : B. Poet-Seer
II
A. Chivalric Hero : B. Forceful Hero
III
A. Fertility : B. Wealth

These functions really describe three levels and types of *power*.

I. Sovereign Power
II. Physical Power
III. (Re-)Productive Power

We do not know what the names were of the actual gods and goddesses who filled these archetypal slots in the most archaic Iranian system, but enough remains that we can get a fairly good idea of it and how it worked. Most of the old Iranian gods and goddesses were eventually supported within the Zoroastrian reform in one way or another. Many were “abstracted” and renamed according to their principal function, while others survived with their names intact. Most conspicuous is the well-known Vedic divine formula Mitra-Varuna, which appears in the *Avesta* as Mithra-Ahura.

Here we will list some of the primary ancient Iranian deities, indicating their place in the larger tripartite functional scheme.

I: **Mithra** had an active and dynamic role in the original pantheon. His activities extended to the second and third function. His name means literally “contract” and he ruled over the social order, unified all classes, and represented the *asha*, “Order.” He was the decider of the outcome of battle (a

second-function activity) and the one who dealt out fate, luck, and fertility. He decided the fate of humans after death. Mithra was also the god of the nighttime sky (the stars were his all-seeing eyes) and the daytime sky (where the sun was his visible representative). The Zoroastrian reform saw Mithra reenvisioned in entirely abstract terms, but he never lost his personality in western Iran, and even in the east his personal aspects reasserted themselves over time.

I: **Ahura (Mazda)** whose name means "Lord (of Wisdom)" was the god of the vault of heaven, which contains all elements within its space. He was called *vouru-chashâni,* "far-seeing." The stars were said to be his scouts and the sun his eye. He is the priest (*âthravan*) of the gods, and he wrapped himself in the cloak of the nighttime sky. Knowledge comes to him through vision and reconnaissance.

II: **Vayu** is the wind god. He is the ideal warrior. He is also the death god who takes the souls of the dead. There is an inherent polarity in Vayu—there is a good Vayu and a bad Vayu. The wind is the atmosphere set into dynamic movement, the airy space as the driving force of the world. He connects heaven and earth. The wind was seen as the origin of all things; later Vayu was put at the head of the litany of all the gods. Thus, he was a god of beginnings. Vayu is partnered with another wind god, Vâta, whose name shares the same Indo-European root as does the name of the Germanic high god Wōðanaz (Woden, Odin).

II: **Verethraghna** is the dragon slayer, the overcomer of obstacles. Zoroaster fully demonized Indra but accepted the heroic function of this Indra-like figure.

It should be noted here that in the study of the Indo-Iranian pantheon and heroic literature, it was discovered that there was a definite bifurcation in the second function. One aspect was "chivalric" and a master of the well-considered art of war (Verethraghna) while the other was ecstatic and filled with raging vitality (Vayu).

III: **Anâhitâ** is the great goddess of the Iranians. She is usually associated with rivers and water. Her name means "the unsullied" (see Yasht 5). She is accompanied by the twins (Nâ haiθyas) called Haurvatât (perfection or health) and Ameretât (immortality). The former rules the waters, and the latter rules the plants.

Finally there is Âtar (“fire”), which is seen as a concluding god and a “son” of Ahura Mazda. Fire is a manifestation of the mind of god.

In general the gods are called *ahuras* (lords). The Avestan word *ahura* is cognate to Sanskrit *asura,* which was later demonized in India. These terms are also related to the Germanic word **ansuz*, “a god.” Another old name for an archaic god was *daeva,* which the Iranians demonized but the Indians retained as a positive term for the divinities (*devi*).

The awareness of this archaic level of Iranian myth gives depth and richness to our understanding of the philosophical level of the Magian tradition. It also makes it clear that Zarathustra’s reform was more a reinterpretation of the tradition rather than an overthrow of it.

THEORY

The theory of archaic Indo-European ritual sacrifice is fairly straightforward: humans can increase the benefits they gain from the gods by engaging in a process of gift exchange, which can be guided by the human will, insofar as the individual can choose which god to interact with and what benefits are to be gained. One will sacrifice (give a gift) to the god of prosperity to gain increased prosperity, and so on.

Some divine benefits, such as the rising of the sun each day, are so fundamental to human existence that certain priests take it upon themselves to regularly sacrifice to ensure the continuance of this phenomenon. In India, Vedic priests saw themselves as responsible for causing the sun to rise and even say they created the gods. It is clear that even in Vedic times the priests had a theory of the interdependence of the gods and humans: we need the gods, but they need us as well. The gods dispense many gifts freely, but if one does not sacrifice in return, one is considered a “thief.”

The philosophical dimension of this sacred relationship—by which it was understood that the one and only true godhead is consciousness and that all individual human beings are endowed with this gift, and by means of this gift they create the mythic metalanguage and code of the divine pantheon—was illuminated through a long process in India, whereas it came as a sudden

flash to the prophet Zarathustra in the Iranian world.

The theory of the sacrificial ritual process is one of communication between the individual, who possesses the knowledge and inner ability to perform the ritual, and the gods and goddesses, which are but emanations of the godhead. The metalanguage of this communicative act is made up largely of poetic words/sounds and symbolic actions.

WORDS

The rituals are accompanied by spoken or sung words, which are fixed and thought to come from the gods themselves or be divinely inspired. These words are learned by heart and passed on verbatim from master to student. The Sanskrit *Rig Veda* in India represents just such a text: it was composed orally between 1800 and 1400 BCE and passed on verbatim, from mouth to ear, from that time forward. The language of the *Rig Veda* dates from approximately the same period as the Zarathustran *Gathas.*

Zarathustra was a professional priest of this cult who was responsible for remembering and performing such chants in the practice of the cult before he had his enlightenment.

The verbal formulas are preserved in their fixed forms, because they had, over time, proved themselves to be effective—they worked in a practical way. When spoken or sung correctly, they had the desired effect. For this reason alone they were memorized and passed on in a fixed form over centuries and even millennia. For the most part these songs alluded to, but did not explain or narrate, the myths already well known to the priests.

ACTIONS

In conjunction with the words sung in the ritual, priests also conducteda series of coordinated ceremonial actions. These actions, like the words that accompanied them, were fixed in form. Initially the ritual actions, which supported the words, were quite simple, but over time they became so complex that a whole team of priests and many members of the community were required to enact the ritual properly.

One of the main kinds of ritual action was the feeding of the sacrificial fire with fuel such as animal fat or clarified butter (ghee). The fire was always a focus of ritual action, as was the consumption of a ritual drink. Symbolically, the interaction of fire and water/liquid represents a reenactment of the origin of the world. In the archaic age there were three main fires on the enormous altar: one in the east, one in the south, and one in the center.

Evidence shows that the main reason sacrifices were held was to ensure the continuation of the cosmic order and to petition the gods for advantages in the areas of longevity and prosperity. In this sense the archaic cultic practices were essentially *magical*—or even sorcerous—in their motivations from the beginning.

This mode of ritual sacrifice prevailed throughout much of the ancient Indo-European world. This was especially true in the east among the Aryans, but evidence from the westernmost Indo-European societies of the Celts shows that similar and complex rites were carried out by their priesthood (the Druids) as well. Other Indo-European peoples such as the Germans and Greeks resisted the development of a professional priest-class, and thus their rituals remained naturally more basic.

THE EARLY ZARATHUSTRAN AGE

Zarathustra opposed the practice of sorcery and fashioned a true religion that could be valid for any and all peoples based on magical principles and rooted in his profound philosophical insight. Zarathustra probably lived as early as 1700 BCE. This date is supported by linguistic evidence, which shows that the age of the language in which he composed his songs, the *Gathas*, corresponds approximately to this era. As mentioned above, the Sanskrit *Rig Veda*, recorded in India, dates roughly from the same period.

Zarathustra was a priest of the archaic Iranian/Indo-European cult. Specifically, he was a *zaotar* responsible for the recitations of the verbal portions of the ritual of sacrifice. The culture in which he lived was a pastoral one, probably located somewhere in the vicinity of the Aral Sea in Central Asia. There, the aggressive and violent warrior society was demanding excessive animal sacrifices in an effort to assure their continued riches and victory over their enemies. Zarathustra was revolted by these practices and

the abuses of the warrior class. In a moment of spiritual crisis he gained a flash of insight in which a revolutionary new way of thinking was revealed to him. He saw that the gods and goddesses were erroneously and superstitiously seen as humanoid or anthropomorphic entities whereas in fact there was only one true divinity or godhead, which was pure abstract consciousness. This he called Ahura Mazda, the Lord Wisdom. The gods of old were reenvisioned under the influence of his insight (*daêna*) into abstract principles. This was the birth of true philosophy. Zarathustra founded a group of initiates who learned his songs by heart and passed them on in this oral tradition verbatim for centuries. This is the so-called *Mazmaga*, the "Great Fellowship." The fact that such an institution exists is proved by the fact that the texts, which reflect an archaic level of language from the middle of the second millennium BCE, were not written down until about two thousand years later—and the old forms of the language were preserved intact without the aid of the written word. Zarathustra was able to convert a king of the eastern Iranian realm, Vishtaspa, and the prophet's lineage of students continued to reveal his teachings for the next several hundred years. This lineage was the beginning of the *Mazmaga*.

THEOLOGY

Zarathustra, who had been a trained professional priest, radically reformed the pantheon of the ancient Iranians. Through his insight he was able to see the philosophical basis of the gods and goddesses of the Indo-European pantheon. The main insight of his vision was that the only true and absolute godhead is Ahura Mazda—Lord Wisdom, or "pure focused consciousness." This is an entity, which is pure light, unity, and goodness, beyond other forms of duality. This being is devoid of any anthropomorphic character, and the name itself suggests androgyny: *ahura* is masculine, while *mazda* is feminine.

The earliest phase of Zarathustra's theology was more radically monotheistic than the later phases that would develop, or redevelop. Because the system of Zarathustra was designed to be open to the evolution of ideas, however, the later "rehabilitation" of the old gods and goddesses is not at odds with the original principles of Zarathustra. The individual gods and goddesses were seen as being either beneficial to humanity and the world, or

they were detrimental to these inherently good things. The beneficial gods of antiquity were seen as pure abstract emanations of Ahura Mazda in a system that was closely modeled on the Indo-European tripartite functional structure. These good entities, created by Mazda, were called *yazatas* (“those worthy of worship”), and the disadvantageous ones were called *daevas.* As the system evolved, many of the old Iranian gods and goddesses found their way back into the final Zarathustran “pantheon” as *yazatas.*

Over time many of the old gods and goddesses were reintroduced into the Zoroastrian pantheon with insightful philosophical interpretations based on the ancient principles. We will discuss the canonized Zarathustran theology/angelology in the next chapter when we consider theoretical considerations surrounding the actual practice of magic, as the understanding of the *yazatas* is essential to the work of the Magian way. The whole system of the *yazatas* and their meanings will be further explored in chapter 3.

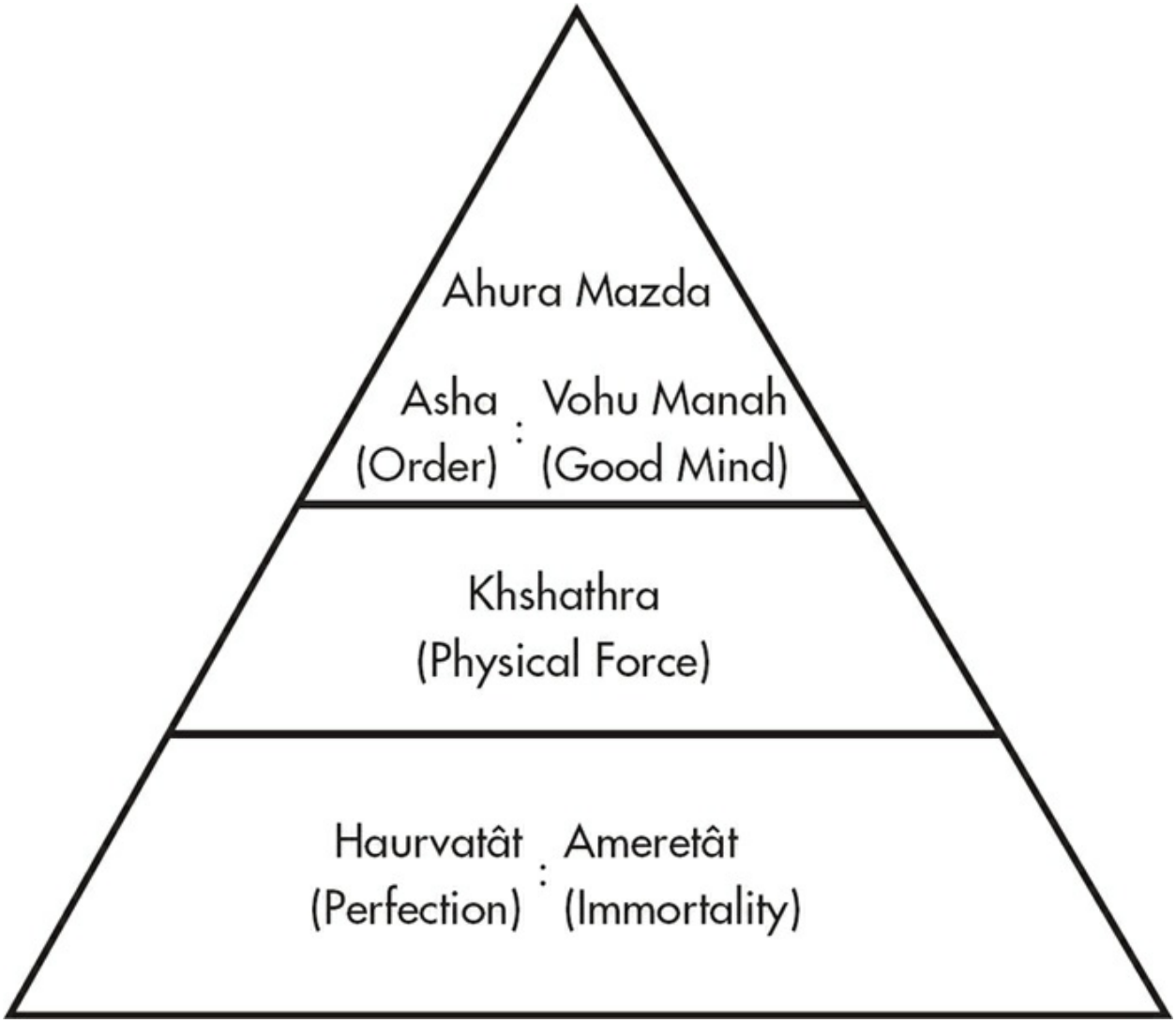


Fig. 2.1. The Amesha Spentas within the tripartite model

One of the most striking aspects of Mazdan theology is that there is no strict distinction between spirit and matter. Some *yazatas* are purely abstract principles, while others are of the material universe. The only thing that matters is whether the principle is beneficial or detrimental to the well-being of the Seven Creations: Sky (Air), Water, Earth, Plants, Animals, Man, and Fire. The Creations themselves are also considered to be *yazatas.* In the case of Man it is the divine portion of the individual, the *fravashi*, that is worthy of worship once it has been developed (initiated).

In Zarathustran theology, Ahura Mazda is seen as the godhead, the creator, and is characterized as pure being. From this entity, Ahura Mazda,

emanations emerge in a process of creativity. Each of the emanations is full of divine energy and is not necessarily any less divine than the previous emanation. Material beings, however, are relatively weaker than purely spiritual entities in the struggle to resist the *daevic* forces of ignorance, weakness, and sickness.

Among the so-called Abrahamic religions, there always seems to be a great division between *magic* and *religion.* They are conceived of as being in stark contrast to one another. Scholars of the history of religion have long since discarded this model. It appears to be something that was emphasized by the priests and mullahs of these religions to prevent individuals from engaging in operative theology. In fact, as we have discussed earlier, there is a difference between sorcery and magic. In a sense, original magic is merely the work of operative theology undertaken by individuals for the sake of their own personal development and to maximize their opportunities for well-being, success, and wisdom—in short, happiness.

MYTHOLOGY

As we have seen, the mythology of the Zarathustrans structurally reflects that of the Indo-Europeans, albeit reformed and reinterpreted in light of philosophical and magical insight. Compared, for example, to the mythology of the ancient Greeks, the Zarathustran mythology that has been left to us may seem rather sparse and lacking in narrative tales. But does this situation reflect a shortcoming or an advancement? The gods of the Greeks acted with all the foibles of humanity and reflected rather poor examples for humans to follow. This is why the historical record of the Greeks, contrary to the schoolboy image of them, is actually rather barbaric. Zarathustran mythology, on the other hand, reads like a thinly disguised philosophical treatise—which it is.

Rather than a quasi-human drama filled with stories of anger, jealousy, and violence, Zarathustran mythology is concerned with the abstract interactions of moral, philosophical, and scientific principles. These beneficial principles interact with one another and are in constant conflict with detrimental forces, according to a paradigm of increasing individual and collective perfection. The mythology is important to practicing magicians, because it allows us to understand the character of the afflictions against

which we struggle and the pathways to the possibilities of our perfection and the aiding of the environment in a powerful way.

1. CREATION

Essential to the creation myth is the idea that at first the realms of Ahura Mazda and Angra Mainyu, the realms of light and darkness, were entirely separated by a great void (Phl. *tuhîgih*). Ahura Mazda, as the sentient being, was aware of the existence of Angra Mainyu, but as the manifestation of ignorance, Angra Mainyu was unaware of the realm of light until he actually saw it. Angra Mainyu's reaction to this encounter was to go on the attack. John R. Hinnells summarizes what followed.

> Ahura Mazda offered Angra Mainyu peace if he would only praise the Good Creation. But Angra Mainyu, judging others by himself, believed that an offer of peace could only be made from a position of weakness, so he rejected the offer and sought to destroy what he saw. Ahura Mazda knew that if the battle were to last forever, Angra Mainyu could, indeed, keep his threat, and suggested a fixed period for the battle. Angra Mainyu, being slow-witted, agreed and thereby ensured his own downfall. The point behind this idea seems to be that if evil is allowed to operate quietly, steadily and unobtrusively it can disrupt and destroy, but once it is drawn out into the open, engaged in battle and shown for what it is, it cannot succeed.[1]

At this point Ahura Mazda recited the sacred formula of the *Ahunvar,* and the effect of this *manthra* hurled Anga Mainyu into a state of inert stupefaction for three thousand years. It was at this point that Ahura Mazda began to create the Seven Creations and thus give material shape to the cosmos. Ahura Mazda is both the mother and father of the universe. As its mother, Ahura Mazda conceives the spiritual prototypes (*menog*); as the father, he gives these spiritual prototypes material shape (*getig*). All of this was done as a way to preemptively counterattack the coming onslaught by Angra Mainyu, which, Ahura Mazda knew, would follow. This original world order was perfect and happy. All of the created emanations of Ahura

Mazda functioned as they were designed to function. There the cosmic tree; the cosmic human, Gayomart; and the cosmic ox all lived in a perfect state.

2. SECOND ATTACK BY EVIL

As Ahura Mazda had foreseen, Angra Mainyu began to make a counterattack against the good creation after the appointed time had lapsed. This occurred under the influence of the female arch-*daeva*, Jahi or Jeh, dwelling in the darkness. Although other *daevas* had tried to rouse Angra Mainyu from his slumber with vows of how they would help him engender sickness and unhappiness in the world, nothing worked. Angra Mainyu, who is envisioned to be in the form of a serpent, continued to be in a stupor, but Jahi awakened him with a kiss on his head and promised to help him in his efforts to poison the environment and destroy life everywhere (*GBund*. IV, 19ff). At noon on Nowruz (New Year), Angra Mainyu entered into the world through a hole in the sky in the form of a serpent and tried to drag the sky down to the earth and break it; he polluted the water below the earth and poisoned the cosmic tree, which began to wither; he let loose greed, disease, hunger, illness, lethargy, and all sorts of destructive patterns on the body of the cosmic cow and man. The cow became sick and died; the man took thirty years to die. The seeds of the cosmic plant, cow, and man were, however, saved for future redevelopment. Angra Mainyu even mixed bad elements into the fire, and thus there was a transformation into duality, opposition, and combat in the world as there was a mingling of the high and low (*GBund*. XIV, 1–38; *IBund*. XV, 1–26).

From the purified seed of the cosmic plant, all sorts of plants were made manifest; from the purified seed of the cow, all sorts of animals were evolved; and from the seed of the cosmic man, Gayomart, purified by the light of the sun, two-thirds of this seed were guarded above, while one-third was entrusted to the earth. After forty years a one-stemmed rivas plant with fifteen leaves grew, and from this plant emerged the first man and woman. Ahura Mazda caused the light to enter their souls, breath went into them, and Ahura Mazda spoke to them: “You are the seed of man, you are the parents of the world.” The Wise Lord then imparts the essence of wisdom: “think good thoughts, speak good words, and do good things.” The last thing said was: “Do not worship the *daevas.*” This last injunction was given because

Ahura Mazda knew that Angra Mainyu would try to entice humanity into believing a program of lies: that the *daevas* created them, that they were bad, that they were mortal, and so on. And this is what happened; Angra Mainyu rushed in to their minds and made them believe that the forces of coercion, anger, and fear had created them and all the world. This is the great Lie (*druj*).

3. THE ORIGIN AND NATURE OF HUMANITY

One of the most powerful and meaningful myths in the Mazdan tradition relating to the character of humanity and the purpose of our work here in the world is contained in the *Bundahishn* (II.10–11). It relates how Ahura Mazda gives the *fravashis* of men a choice between fighting for the good and Ahura Mazda in the battle against Angra Mainyu and be assured of a final paradise and life eternal, or to have to fight evil forever and eventually die. The mythic text reads:

> 10. Ahura Mazda deliberated with the consciousness [*bôd*] and guardian spirits [*fravashis*] of men, and the omniscient wisdom, brought forward among men, spoke thus: “Which seems to you the more advantageous, when I shall present you to the world? That you shall contend in bodily form with the fiend [*druj*], and the fiend shall perish, and in the end I shall have you prepared again perfect and immortal, and in the end give you back to the world, and you will be wholly immortal, undecaying and undisturbed; or that it be always necessary to provide you protection from the destroyer?”
>
> 11. Thereupon, the *fravashis* of men became of the same opinion with the omniscient wisdom about going to the world, on account of the evil that comes upon them, in the world, from the fiend [*druj*] Angra Mainyu, and their becoming, at last, again unpersecuted by the adversary, perfect and immortal, in the future existence, for ever and everlasting.[2]

This is the Mazdan answer to the same question posed in the myth of Adam and Eve in the Book of Genesis in Hebrew mythology: Adam is given the choice to obey the commands of God or rebel. The choice of Adam and Eve condemns humanity for all time as damnable sinners; whereas the choice made by the spirit of Mankind in the Mazdan tradition ensures the ultimate salvation of all individual human beings. This myth and its understanding are important to the practicing magician, because it emphasizes the good nature of human beings. If your image of yourself, in your very core, is one of wisdom, strength, and health, you will be closer to happiness than if you think of yourself as a "damned sinner." It is ironic that the Hebrew myth of Adam and Eve in the Garden of Paradise is actually based on an Iranian model, but that model was twisted to indicate something contrary to the original meaning.

For purposes of individual self-transformation today, it is of paramount importance to realize the truth that humanity is a good creation and remains as good as the day we were created but that we are subject to being polluted by the Lie. This pollution is responsible for all our unhappiness, sickness, and poverty.

Although humanity has been polluted by the Lie, each man and woman is armed with the *fravashi* and all of the other good faculties bestowed by the Wise Lord. By making use of these faculties, each human can fight back against the Lie and thus through training and initiation into wisdom make him- or herself a *magavan* (person of power) and an *âthravan* (person of truth). This is the aim of magic individually and of *daêna* (religion) collectively.

4. MYTHS OF THE END

Because time was created by Ahura Mazda, everything that has a beginning will eventually come to an end. Living beings, individuals, and the whole world itself will go through cycles of birth, life, and death. When they do, certain mythic paradigms will ensue. When the individual human being dies, the soul and *fravashi* are separated from the body. The body is seen as dead and inert, as it has been separated from life. For three nights the soul remains close to the body and contemplates its past life. The first night, it dwells upon its past words; on the second night, upon its past thoughts; and on the third

night, upon its past actions. The soul desires reunification with its body and is subject to attacks by evil forces. Rituals are performed by the living, as well as by the soul of the dead person, so as to protect the soul from being deceived by lies and trickery. Then the soul ascends to the upper dimensions of the earthly sphere where it approaches the Chinvat Bridge. This bridge forms the link between our immediate cosmic environment and the supernal realm. It is at this bridge that the soul is judged: if the thoughts, words, and deeds of the individual are weighed and judged to be more good than bad, the bridge becomes wide and the soul passes easily. The *yazatas* present at this judgment are Mithra, Rashnu, and Sraosha, who actually assess the soul; *daêna*, the embodiment of one's deeds and one's conscience; along with a group of dogs, who ward off evil. If the soul is judged to be more bad than good, the bridge becomes razor thin and the soul falls into a hellish realm to be purified. It must be remembered that these are myths, poetic presentations of processes, which could otherwise be presented in more technical or scientific terms.

One extremely important thing to keep in mind is that because all humans were initially *created* as good beings, it is the will of the Wise Lord that *all* of them will be "saved"—made immortal and perfect. However, those who have been judged to have committed more bad than good in their lives will be subjected to a protracted and painful ordeal of being immersed in a mass of molten metal. This is just a poetic way of saying that, as the pagan Stoics tell us in the West, there will be a future state of rewards and punishments. No good goes unrewarded, and no bad goes unpunished. The punishment is not carried out by any *yazata* or by any force of good; such things are just natural and unavoidable consequences of bad thoughts, words, and deeds. It is said in mythic terms that *daevas* are the patterns of negative consequences and that in fact certain *yazatas* intercede to be sure that no soul is treated in an excessively cruel way for any misdeeds. This ideology shares the same root as the Hindu doctrine of *karma* and the Germanic idea of *ørlög.* But in the end, all will be perfected.

The *logic* of the ideas of the final bodily resurrection and the renovation of the whole world follows from the basic premise that the divinity is good and wise (knowing) and all-powerful with the help of the coworkers whom the deity created. If the soul is good and the body is equally good, then the ideal is a reunification of the body and soul in a perfect and immortal physical/spiritual form. The individual attains to the level that Ahura Mazda

wants for him or her. The same is true of the cosmic order.

Just as the individual meets an end, so too will the whole cosmic order. The doctrine of Zarathustra introduced the idea of a final end to time, a final end to history—an end resulting in an ultimate perfection.

To perfect the world, Ahura Mazda created Time (Zurvan) so that certain Ages of Time could be segmented, and thus events could be more easily controlled and guided. An end-time was set by Ahura Mazda to limit the power of destruction and chaos, just as you might set certain goals and deadlines in life, or on a given day, so that things are accomplished in a timely manner. The goal is for consciousness to rule time, not for time to overwhelm consciousness. Eventually, the world will mature into a perfected state through a combination of the innate patterns established by the Creator, Ahura Mazda; the functions of the Amesha Spentas; the *yazatas;* and the efforts of the *fravashis* of humanity consciously working toward the perfection and permanence of the good world order.

An important and influential myth emerging from the Mazdan and Zarathushtran tradition is that of the advent of world-saviors. This myth holds that various human heroes have been born and will be born into this world who have helped, and who will help, guide Mankind toward the final perfection of the world, the *Frashokereti,* or "Making Wonderful." They are called *saoshyants,* and there have been several of these in history, chief among them Zarathustra himself. In the final time of this cycle, the ultimate *saoshyant* will perform certain rites and accomplish certain things to complete the perfection of the world. Of course, the relationship of humanity to these *saoshyants* is not passive; Humankind is not supposed to merely await action to occur from above. The works and workings of individual human beings are actually necessary to invoke the change-making force. In other words, magic is necessary.

In the fulfillment of time, everything that has ever been created by Lord Wisdom will be remanifested in an immortal and perfect form, individuals and true nations will be reconstituted in their ideal forms. This is a testimony to the high regard the Mazdan tradition has for the world of matter and of the flesh. Humans will be immortal not only in spirit but also in body. The logic of this is that whatever Lord Wisdom created in the spirit and matter was originally perfect, and it is this state of perfection, spiritual and material, that it is logically destined to manifest.

These and other myths of the Mazdan tradition are alluded to throughout the commentaries on the texts of the *manthras* (spoken hymns) and *sîrôzahs* (spoken formulas), and it is best to discuss them in that context. The major myths about the world—its creation and shape, the nature of humanity, and the character of the struggle of the human spirit against the Lie—are essential to the practice and work of magic.

The worst thing that can befall human beings is that they believe the Lies: that they were created by a *daeva*, that they are mortal, and that the world is a bad place. These are some of the things that the *daevas* try to make man believe, when in fact the opposite is true. Learning the truth and coming to know it are among the most important aims of magic. This understanding does not come from faith alone but rather from the knowledge and experience of working with magic in a practical way. It is the Mazdan destiny of Mankind to be a co-creator with Ahura Mazda. For this to happen, individuals must learn to be effective magically.

RITUAL

The ritual system of Zarathustra was a radically reformed version of the ancient Indo-European ceremonial sacrifice. As a trained professional priest of this cult, Zarathustra was aware of the powers of the formulaic procedures and the use of language to move the levers of reality. The ritual format was greatly reduced in complexity to retain only the essential parts so that it could be used with maximal efficiency. The rituals did not require huge numbers of priests. They could be performed with only one or two priests even in remote and isolated regions of the mountains, for example. This simplicity and efficiency is of great value to us today, because the prophet has already refined the ritual mechanics to leave us only with the essentials. As time went on in the Zoroastrian religion, rituals did become more complex, which is a natural outcome in the evolution of religions over time. But the current magician strives to concentrate on the more simple forms of the ritual format to maximize effects.

One of the key aspects of Mazdan ritual was its mastery of the technology of the ceremonial based on many levels of meaning and symbolism as well as the technical understanding of how the ritual works by means of the channeling of forces of an electromagnetic nature. This is clearest in how the

elements of (electric) fire and (magnetic) liquid are caused to interact with each other to render the desired effects.

The ultimate purpose of ritual is individual enlightenment and perfection, the protection and cultivation of the the Seven Creations, and the destruction of the Lie. If these aims are met, happiness will ensue.

HYMNS/*MANTHRAS*

The Avestan literature that survives today consists entirely of formulas used in rituals. Much of this literature was lost over the centuries, but the core texts have survived for the continued practice of the Zoroastrian religion. This body of literature fills about three volumes of texts in both the Older Avestan and Younger Avestan dialects. The Older Avestan texts are works that were actually composed by the prophet Zarathustra sometime in the middle of the second millennium BCE. These texts are commonly referred to as the *Gathas.* The Younger Avestan texts come from the time of the Achaemenids, in the middle of the first millennium BCE. Over this span of about one thousand years the language changed, but not radically. Ritual texts are found in these two dialects along with admixed sections that make use of Pahlavi, or Middle Persian, which was the common language of the Persian court at the time of the Sasanians. The hymns obviously presuppose knowledge of the myths and formulas of the system, so they are not composed to *explain* the system to those without knowledge, but rather they are purely practical formulas intended to invoke the called-upon powers. They are often not addressed to humans but to the *yazatas* themselves and to the priesthood of Ahura Mazda, the Magians. The Older Avestan texts in particular are often very difficult to translate. Scholars have noted that a text can be translated several times by the same person with several different meanings. Technically, this is due to the ambiguity of the grammar and syntax, but in point of esoteric fact it is because the *manthras* have been composed as much for their sonic formulaic power as for their grammatical meaning. Certain sounds in certain combinations have certain effects. These effects are preserved in the *manthras,* and this is why they were memorized.

ACTIONS

The symbolic actions undertaken in pre-Zoroastrian ritual were certainly as complex as those found in Vedic ritual in India. These were, however, simplified in an almost scientific way so that no superfluous actions are taken. They consist primarily of the touching—or non-touching—of certain objects among the *âlât* (array of ritual instruments) by the magician; the arrangement and tending of certain symbolic features in the ritual space, such as tending the fire by feeding it with wood and incense; and other actions outlined in the rituals in chapter 5. The theoretical key to understanding the metalanguage of these actions is that they occur on two levels: the one linked to *menog* (the celestial and symbolic realm) and the one that is linked to *getig* (the terrestrial and natural realm). In the realm of *menog,* these actions constitute a symbolic language, which acts much as the *manthras* do, as a mode of communication between the magician and the *yazatas.* In the realm of *getig,* the actions make up an actual physical arrangement by which substances are connected and/or insulated from one another so that effects are produced in a manner much like chemicals are treated in a laboratory to effect phenomena in a direct, physical way. The small effects produced in the ritual space begin a process, which can become greater depending on how accurately and strongly they are channeled.

ASTROLOGY

Our survey of the history of Mazdan magic has already served as an introduction to the importance of astrology to the Mazdan tradition in a general way. The most important surviving Pahlavi text, which often concerns matters of astrology, is the cosmological *Bundahishn.* The essential technical elements of astrology were synthesized into the Mazdan tradition with the contact between the Iranian and Mesopotamian peoples (Assyrians and Elamites). However, there were also certainly elements of archaic star and sky lore inherited from the Indo-European culture of the steppes. A symbol that would later be made famous in Islamic contexts, the crescent moon juxtaposed to a star, has been shown to be of Central Asian origin. It actually depicts what is called a lunar occultation, a rare phenomenon created when a star or planet seems to touch the moon or is partially covered (occulted) by it. Such phenomena are highly local and difficult to predict; they are miraculous visible omens or signs in the sky, special visible

communications to individuals living in this world. Whatever the real origins may have been for the astrological science of the Magians, it is well known that they developed this into a highly sophisticated system—so much so that it was often assumed that they were the inventors of astrology itself.

THEORY

The theory of Mazdan or Magian astrology is closely connected to the esoteric cosmology of Zoroastrianism.[*2] Although Magian astrology is in many ways similar to the standard Western schools of astrology—because medieval Iranian astronomers put their stamp on Arabic teaching on the subject, which was subsequently taken into European thought—there are some significant differences of emphasis and ideology in the Magian school. Magian astrology is much more focused on the visible sky and the fixed stars. Of extreme importance are the Four Guardian, or Royal, Stars mentioned in the thirteenth *sîrôzah* dedicated to the star Tishtar. The planets and their relatively disharmonious motions are even sometimes considered to be more of a demonic influence. Astronomical observations are used to fix the calendar and the New Year (*nowrûz*), which begins at the moment of the spring equinox. Celestial movements determine the historical order of events on an esoteric level and play a part in the design of the cosmos. At the most original level the oldest theory about the importance of the stars seems to be the archaic idea that the vault of heaven is a dark, crystalline rock, and the stars are light portals in that rock, with light originating in the eternal realm of the gods. The light is seen as that of Mithra, the connector between heaven and earth, and the pattern of the stars, or light portals, constitutes an eternal message to Mankind from Ahura Mazda and the *yazatas.*

DIVINATORY USES

Iranian astrologers pioneered the idea of nativities—that is, the calculation of the position of the stars at the moment of birth—so the predictive aspect of the craft was heavily emphasized in Magian practice. This is reflected in the New Testament legend of the Wise Men (*magoi*), who used astrological computations (probably a Jupiter/Saturn conjunction in a part of the sky,

which indicated the location of the kingdom of Judea) to travel to the Nativity of Christ. Astrology was used to view past events, forecast the seasons, and predict climatic changes and phenomena that would affect the larger community. In Mazdan thought, astrology charts the patterns of circumstances and predicaments that a person might experience, but it does not govern how a person responds to those patterns. Individuals are always free and responsible for the choices they make in thought, word, and deed. It is these choices and not the position of the stars that determine the future. In a way the astrological chart is a reading of the individual's *khvarenah,* the set of inborn talents of the person, which can be developed or lost depending on the thoughts, words, and actions of the individual.

In ancient times the priests who constantly kept the eternal flames of the fire temples alight took watches over the fire. Those who tended the fire at night also observed the lights of the night sky with great analytical care, seeking for meaningful phenomena.

OPERATIVE USES

For the purposes of this book we are most interested in the operative uses of astrological theory; namely, what role it plays in workings of magic. The most important operative aspect flows from the idea that the solar cycle is divided into twelve houses and zodiacal signs made up of 360 degrees and 365 days. A *yazata* is ascribed to each of these degrees of the circle. During this time, roughly the span of a day, that particular *yazata* has special power or influence. These *yazatas* are regularly invoked on that day in rituals, which bring the individual into the matrix of divine power. When individuals have critical need of one of these powers for any special purpose, they can call on it in special rites of magic or, better said, operative theology. The main operative key therefore lies in the aspect of timing combined with the significance ascribed to the days of the month or degrees of the 360 divisions of the circle around the Earth. The *manthras* can invoke the degree and the timing of acts of operative magic. These actions can then be keyed to the times when the needed powers are strongest.

MUSLIM TRANSFORMATIONS

After the Arabic conquest of Persia in the middle of the seventh century CE, there was an increased rate of exchange of ideas on all levels between the Arabic and Iranian worlds. These are cultures that did not sprout from the same root, as Arabic culture is Semitic and Iranian culture is Indo-European. The Arabs brought some new ideas and practices regarding magic to Iran, but at the same time Arabic ideas were fundamentally transformed by intimate contact with the Iranian culture and its own deeply rooted traditions of magical practice.

Orthodox Islamic thought is just as hostile to sorcery as is orthodox Zoroastrianism. But because some of the philosophical basis of the Mazdan way was lost in the transition from Zoroastrianism to Islam in Iran, we see that more sorcerous ideas regarding magic and astrology crept in to common practice among the Muslims. A good idea of what this looked like can be gleaned from the grimoire known as *The Picatrix*, which is considered by many to be the mother of all medieval magical grimoires. This was translated into Spanish and Latin from Arabic in the thirteenth century. The original Arabic title is *Ghâyat al-Hakîm* (Goal of the Wise).

One of the biggest innovations brought by the Arabs seems to have been in the area of the creation of magical talismans with inscriptions in the Arabic script. These were usually based on astrological symbolism, and the letter magic owed much to the Hebrew and Greek traditions of alphabetic magic. The power of letters in Islamic magical and Sufistic practice can be seen in the works of Ibn Arabi as shown in Titus Burkhardt's *Mystical Astrology According to Ibn 'Arabi* (Fons Vitae, 2001), the system of the *Muqatta'at* letters outlined by Rudolf von Sebottendorff in *Secret Practices of the Sufi Freemasons* (Inner Traditions, 2013), and the whole Islamic heresy designated by the term *Hurufism* ("letterism").

The Iranians had an elaborate understanding of sounds and their magical qualities, but the letters or visible signs representing these sounds were more akin to scientific notations or abstract designations, with little or no power ascribed to the visible image itself. The writing system invented in Sasanian Iran to represent the sounds of language known as the *Din Dabireh* (religious alphabet) is perhaps the most accurate phonetic script of antiquity. A similar attitude toward sounds and letters is also met with in India. Iran and India were both heavily dedicated to oral tradition as the primary vehicle for the transmission of secrets and mysteries, and to the corresponding belief that

such secrets are in some way profaned by writing them down.

Zoroastrian traditions of magic were almost entirely derived from Iranian models and theories, whereas the Muslim influence was one that drew primarily from the Arab world with heavy admixtures of Iranian, Egyptian, Greek, and other cultural streams as they entered the world of Islam upon the conversion of various populations to the religion of Mohammed.

TYPOLOGY OF MAZDAN MAGIC

When we look over the history of Iranian magic in the Mazdan tradition we see that there is a typology of practices, with certain categories of techniques used either alone or in combination to effect magical ends. For example, the mere recitation of certain *manthras* can constitute a powerful working in itself, while a ritual such as the *yasna* makes use of all the various techniques.

The main types of magical techniques are *manthras,* numerology, astrology, herbology, ceremonial, and meditation. Each of these requires an explanation and must be put into the context of greater magical operations. All of these types of techniques are found in other traditions, but each has its own special Mazdan meaning as well.

Manthras

The most important part of ritual is the *manthra:* the verbal formula impregnated with sonic power and semantic meaning. Spoken or chanted in the Avestan language, the words alone constitute a ritual in and of themselves. The *manthra* is the fuel of the rite and the medium by which the message is carried from the magician to the *yazatas* and the realm of *menog.* It is believed that the Avestan formulas have certain powers due to the sequence of sounds contained in them. Avestan formulas are notorious for being difficult to “translate.” This is because certain choices were made by those who composed the formulas several thousand years ago, in which the efficacy of sound, rather than precision of mundane meaning, was a determining factor. The sound formulas are increased in power by performing them correctly and in the most efficient context of time and environment.

Numerology

The study and application of the theory of number and number symbolism to philosophical inquiry and to the operation of magical workings is of extreme importance in the Mazdan tradition. We are met with numerological references at every facet of Mazdan myth and ritual. Again, a whole study could be devoted to this topic. The Mazdan tradition infused the use of numerical symbolism into many other neighboring religions, and the Mazdan way absorbed this kind of symbolism from others, such as the Egyptians and Mesopotamians, as well.

Students of Mazdan magic are invited to make numerological notes and create their own manuals of numerological symbolism and interpret its meaning. An example of this is the fact that the *Ahunvar* formula contains twenty-one words, and the number of *barsom* twigs or wires used in the *yasna* ritual is twenty-one. The significance of the twigs is the formation of a bridge between the realms of *menog* and *getig,* and so too is the *Ahunvar* a verbal connection between heaven and earth. Therefore, the number twenty-one is a symbol of, and tool for, *connection.*

Numerological patterns and rhythms not only give shape to aesthetically pleasing and harmonious forms of expression but also make use of objectively effective formulas for the alteration of reality in a positive way. In the first instance, the aesthetics make the message of the magician pleasurable to the ears of the *yazatas;* in the second instance, the number formulas work in a way similar to chemical reactions.

Astrology

The study of the positions and movements of heavenly bodies with respect to the Earth, and the use of this data in determining the timing of ritual actions, is an essential part of Mazdan magical work. What we have come to call astrology is used in the Mazdan tradition as a metalanguage of cosmological philosophy, as a clockwork for the timing of operations as well as a mode by which the *yazatas* can communicate with humanity. As the section of this book devoted to cosmology shows, astrological lore is built into the Magian philosophy and is a basic building block of the daily work of the magician.

Herbology

Here we will include all substances that are ingested for an operative or

reflective purpose. The most conspicuous of these substances is the *haoma* or *hôm.* This is the famous ambrosia of the gods, the divine elixir prepared for consumption as part of the *yasna* ritual. The word *haoma* is perfectly cognate to the Sanskrit *soma.* We know that the main ingredient of *haoma* is ephedra (*Ephedra sinica;* Chinese *Ma Huang*). This is now illegal, as are the other possible ingredients of the *haoma,* cannabis and opium.

There are also foods that serve magical purposes. In general there is an Iranian tradition, which holds that food is medicine. A special magical food is the unleavened bread (*dron*), which is sanctified in the *yasna* ritual and consumed by the celebrants. The ritual consecration of a solid and liquid substance to be consumed by the celebrant is an archaic Indo-European cultic practice later taken over and reinterpreted by, for example, the Roman Catholic Church. This "charging" of substances and consuming them to make progressive internal changes is a basic magical practice.

Besides these factors, the Zoroastrian tradition is full of herbological lore, because plants are afforded the dignity of one of the Seven Creations. As such they are of great benefit to the other Creations in a spirito-material ecosystem promoting health and well-being. Here we have a branch of the Magian tradition that deserves its own study.

Meditation

One of the most fundamental building blocks of magical training is silent meditation. In the *Gathas* (43:15) Zarathustra records the following after the Good Mind had informed him of the Truth of the Wise Lord: "I realized that silent and deep meditation is the best means of acquiring knowledge and spiritual insight." This is the kind of meditation pursued by Buddhists in later times, but the purposes and conclusion of the practice is different in Mazdan tradition than it is in Buddhism. The best object of the meditation is the open flame—from it and through it, insight is gained. For the practice of silent meditation, no words are used and no visualization beyond the direct experience of the fire is engaged in. Things are learned from this practice, and it forms a strong foundation for further spiritual insight and knowledge. It cannot be dispensed with to gain full initiation and should be a regular part of your life.

To this is added the more regular concentrated contemplation of certain symbolic and mythic complexes. In the student's daily initiatory work, the

concepts connected to the various *yazatas* must be absorbed and internalized in more than a cursory intellectual manner. This is done with deep-level contemplation and thought about a particular *yazata*, in the time and place allotted to that *yazata*.

This feature of Mazdan operations exemplifies the use of *humata*, good thoughts, in magical work.

ACTION

Synthesis of All Elements

This aspect of Mazdan magic best demonstrates the use of *khvarsta*, good actions, in an operative context. Because it is a synthesis of all the other features, it is considered the highest and most complete of all the kinds of work.[3] This ceremonial mixture includes the elements of symbolic and practical actions combined with *manthras* (sound and meaning), substances (herbology), timing (astrology), altered states of consciousness (meditation), and numeric formulas (numerology). The symbolic actions carried out with the aid of certain ceremonial objects (*âlât*) make use of a language of their own. Actions must be carried out in full awareness and with full concentration and realization of what is being done and of the significance of the actions. This is why repetition is key to the real effectiveness of ceremonial. The magician cannot be worried about what to do, when to do it, and so forth. The actions have to be practiced and smooth so that the mind and will can make use of them in a fluent way.

3

Theories of Mazdan Magic

The purposes and aims of magic in all cultures and at all times can be summarized with a few terms: wisdom, success, well-being, and happiness; or, more concisely, wisdom, power, and pleasure. The original magic of the Mazdans and Magians provided all of these because they were the things that the Wise Lord intended for humans to have. When Man has these things, the *daevas* are thwarted and the time of Making Wonderful is drawn closer.

In this chapter I will address issues of the structure and nature of the world and of the individual human being, as well as the theories or basic operating principles by which magic works in the Mazdan tradition. The reason why it is important to understand the nature of the world and of the individual is that the magician, as an individual, must know his or her instrument (the self) so that it can be more readily developed and put into action. The field of that action is the greater world or cosmos. Having a map of both the self and the world, and learning that map well, is a cornerstone to effective magical operations. Magic is a tool for the adjustment of the world so that it might work more effectively in conjunction with the will and consciousness of the operator. For this to be possible we have to have a blueprint of how it is supposed to work in an optimal fashion so that we might rationally make plans for our adjustments.

Modernistic “magickians” may protest that they want the freedom to cast spells on their enemies and acquire sex and money by means of sorcery whenever they feel the need to do so. To this, the true Magian says, “You are free to make such a choice.” However, it must be pointed out that your path will most likely lead you away from, rather than toward, your own personal and individual goals. The key problem for the “romance of sorcery” is that it

is beset by the “sorcerer’s apprentice syndrome.”

The sorcerer’s apprentice syndrome is as old as magic itself. Examples abound in literature as well as history. The syndrome is basically that an individual invokes powers or invents an apparatus that he cannot control because he lacked the wisdom to design a proper working or lacked the knowledge of how to handle the resulting effects, which soon spiral out of control. We see this in literature and legend with the golem myth and in the story of Frankenstein’s monster—the creator creates something that eventually destroys him. Powers are invoked that cannot be controlled.

The sorcerer will constantly feel the need to engage in some magical act every time he or she meets a specific challenge in life: no job, no lover, sickness, and so forth. This need is an addiction and is fed by *daevic* forces. By following the path of sorcery, would-be magicians are feeding the *daevic* forces and driving a wedge deeper and deeper between themselves and the things that will really allow them to be wise, strong, and happy. It is not that *magic* itself is wrong but rather that it is being aimed in the *wrong direction;* it is being used in an ignorant way.

The modernistic magickian desperately wants to assert his ego against the world and exert his will on the environment. Again, the problem is not that there is something wrong with these feelings and motives; it is a matter of the subject (doer) of these magical actions being wrong, or essentially undeveloped. The magician’s ego must be elevated to the level of the *fravashi* and the will must be infused with consciousness. When this orientation is gained, then wisdom, power, and pleasure will flow into the life of the magician. *Needs* will not be felt, because they will be fulfilled before they occur.

The Magian casts destructive spells only against the forces of destruction, ignorance, and lack: the *daevas* themselves. Individuals and groups of human beings can be influenced and even entirely dominated by *daevic* forces. However, the Magian does not fight against the individuals or groups of individuals, as these are inherently good, but rather with the *daevic* forces that may be temporarily motivating them.

THE *RÂZ*

An important yet often overlooked aspect of the Mazdan worldview is that of the mystery, called *râz* in the Pahlavi and New Persian languages. These mysteries or secrets are not unfathomable and illogical conundrums of doctrine such as one finds characterized in medieval Christian dogma. Rather they are both eternal Unknowns, which drive the conscious mind to uncover ever greater discoveries of all kinds, and certain secrets as to just how the magical technology works. The Mazdan tradition has always embraced the idea of progress, that the doctrines, although based on eternally true principles, can evolve as new discoveries are made. The idea of mystery spurs this progressive idea forward. Humans pierce the veil to enter new spaces and then are spurred on to repeat the process as we participate in the divine work of creation and re-creation in the universe, in partnership with the divine powers. Numerous ways in which the magical ideology can be implemented still await discovery, and there are many old and lost ways that await rediscovery. Each of these categories constitutes a mystery (*râz*) of some kind and is important to the work of initiation.

Another important dimension of the mystery is the fact that real spiritual understanding comes as a revelation of a mystery in the heart of the aspirant. One student will have a different, unique, and fresh revelation, which cannot be revealed directly to another, even if he tried to convey the mystery to someone else. Real inner understanding of innate wisdom comes as a flash of insight (*daêna*).

As a prelude to specifics of the Mazdan theory of magic, we must come to understand the nature of the world, of the individual, and of the divine forces that have created and which inhabit that world. We must orient ourselves within our spiritual and material environment to live life in a fully aware and conscious way and know what we need to do to practice magic effectively and bring ourselves closer to happiness (*ushta*).

THE STRUCTURE OF THE WORLD

Cosmology

Some of the greatest mysteries are those that surround the complex Mazdan doctrines of cosmology. We have already glimpsed the sweep of mythic cosmology; here we want to understand the esoteric aspects of the structure

of the world. The whole topic of cosmology is far too vast for us to enter into in any great depth. It deserves its own series of studies. Our aim is to give a general overview and to highlight those aspects that will prove to be of importance in magical theory and practice.

Historically, Mazdan cosmology provides us with the origin of the ideas of emanations and ages as received by other non-Iranian philosophies and systems of magic. Up until now these ideas are best known in the West through the Hebrew Kabbalah and the Hellenistic doctrine of Ages (Gk. αἰῶνες).

There are essentially three dimensions to the understanding of Mazdan cosmology. These are the doctrine of the ages, the doctrine of the astral spheres, and the doctrine of the worlds, or *keshvars.* In the Mazdan worldview these are part of one grand cosmological scheme. The doctrine of the ages is a temporal model, whereas the other two are spatial models, but together they form a single symbol of space/time order. Individually, however, each of these doctrines has also had an enormous influence on the myths and religions of the world.

The doctrine of ages asserts that there is a principle of Absolute Time, called *Zurvan* in Persian. Later shortsighted philosophers actually deified this principle and thought of it as the godhead. Their error was to mistakenly identify Zurvan as the Creator, when in fact Time was created by Mazda and is really a field of activity or process and not a god to be invoked in magic. Time can be *used,* but it is not sentient and therefore cannot be a recipient of symbolic communication. (See the twenty-first *sîrôzah* dedicated to Raman, which mentions this principle of Time, also in conjunction with the principle of Thvâsha [Space]). The gods and men operate in an environment of space and time. A key to successful magic is causing the right events in space and time to occur where and when they are proper. Therefore an understanding of these principles can be essential to effective work.

Zarathustra saw the cosmic order of time in the following way. There are three great ages: first, a time of pure consciousness separated from all negative influences by a void; second, a time when the forces of consciousness and of ignorance are mixed and are in conflict; and third, a time when the forces of good and consciousness will finally and inevitably reassert themselves in a permanent way. This forms a cosmic alchemy: separated, mixed, and re-separated in a transformed state. This tripartite

cyclical process repeats itself in a multitude of small ways as a part of the greater scheme.

The astronomical or astrological doctrine is related to the doctrine of time in that time is usually measured or experienced through the movement of bodies in space; namely, the sun, the moon, and the stars. The placement and arrangement of these bodies and the laws of their motions in space do not merely describe the physical environment of our human bodies on this planet but rather form a system of communication between us and *yazatas* (as well as *daevas*). The motions of the bodies in space and the arrangement of the stars in the sky constitute a system of messages from the *yazatas* to Mankind.

THE *KÊSHVARS*

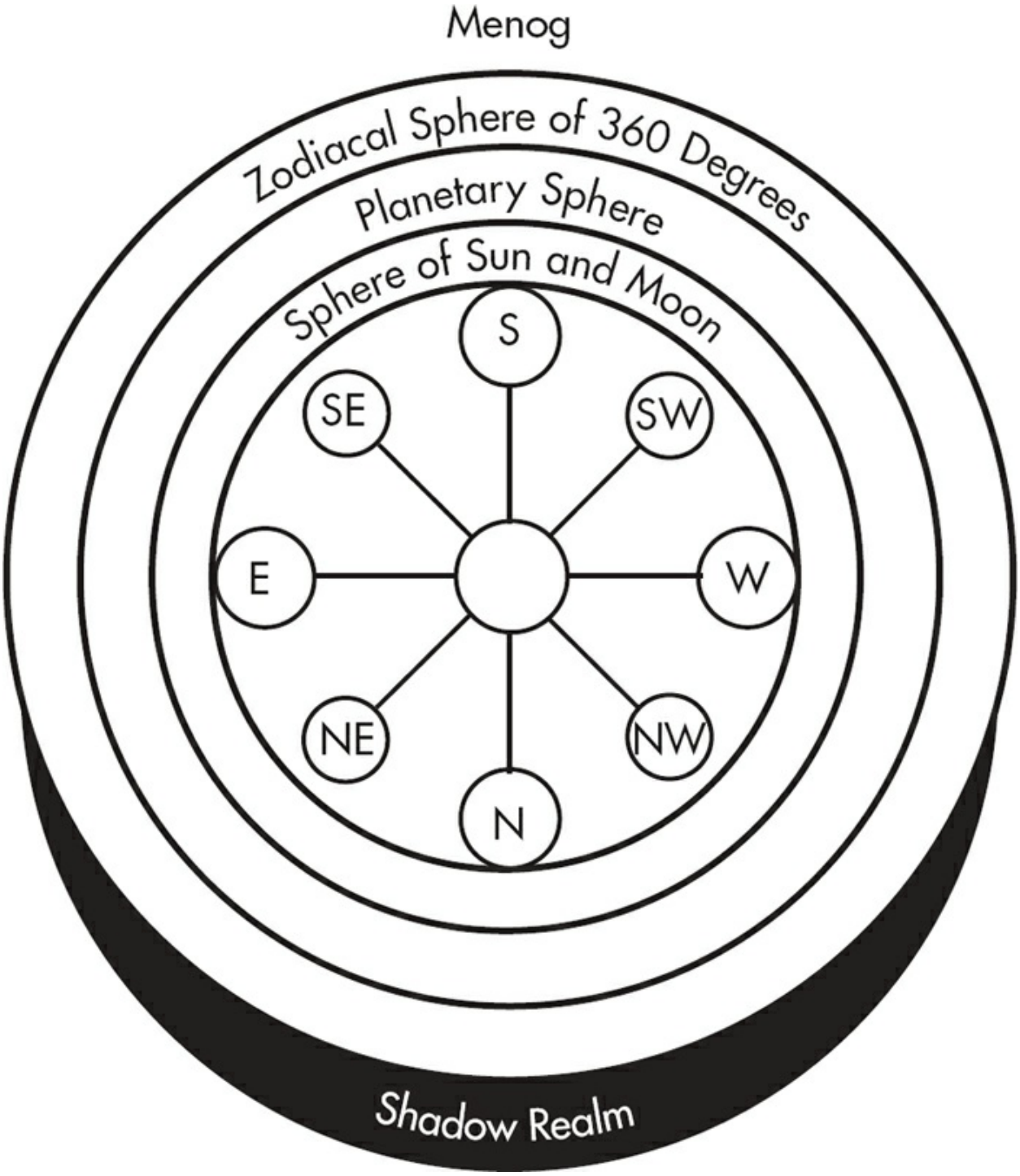
In the cosmological book called the *Bundahishn* (XI), we read the following about the *keshvars.*

1. On the nature of the earth it says in revelation that there are thirty and three kinds of land.
2. On the day when Tishtar produced rain, when its seas rose therefrom, the whole place half taken up by water, was converted into seven portions; this portion (Khvanîras), as much as one half, is in the middle and six portions are around; those six portions are together as much as Khvanîras.
3. The name *keshvar* (“zone” or “region”) is also applied to them, and they existed side by side; as on the east side of this portion is the Saah region, on the west is the Arzah region; the two portions on the south side are the Fradadafsh and Vîdadafsh regions, the two portions on the north side are the Vôrûbarsht and Vôrûgarsht regions, and that in the middle is Khvanîras.
4. And Khvanîrashas the sea, for one part of the wide-formed ocean wound about around it; and from Vôrûbarsht and Vôrûgarsht a lofty mountain grew up; so that it is not possible for any one to go from region to region except with the permission of the *yazatas.*[1]

The names of the *keshvars* really only indicate their positions: east, west, southeast, southwest, northeast, northwest. The Earth and the terrestrial world are envisioned as being in the middle and are seen as a place of high value, a zone where heroic action is possible, and from there conveyed to the other regions.

On one mythic level the *keshvars*, "lands" or "zones," are seen as quasi-locations in the terrestrial realm; but clearly they constitute a cosmic scheme beyond what we normally think of as the material planet or universe. Figure 3.1 (p. 52) has to be imagined in three dimensions. There is a south–north vertical axis, with the south above and north below. This axis is crossed by an east-west horizontal one: the *keshvars* on the cross-quarters—southeast, southwest, northeast, and northwest—are to be envisioned as if they are on a disk on a slant and tilt. All of this is within the environs of the planet Earth and really portrays a system of dimensions beyond what we usually think of as "space," yet the mythic paradigm makes use of spatial symbolism for its expression. Beyond this realm are the spheres of the planets and beyond them the starry vault of heaven. This image is just one way of trying to convey the idea that these realms really exist in other dimensions of space/time. Knowledge concerning this esoteric doctrine is derived from the *Manual of Khshnoom.* It is noteworthy that this model of the universe is in so many ways similar to the Yggdrasill model drawn from the Nordic world. It is likely that they share a common root.

Conceptually, one of the most difficult things to visualize is that the South Pole is the way *up* and the North Pole is the way *down*. This is because we in the Northern Hemisphere have come to orient our maps to the North Pole. Going back into prehistory, however, the north must have been considered the downward path as well, because our Germanic word *north* is etymologically connected to the concept of "under," and also "leftward." This also indicates the most ancient orientation was indeed to the east, with the north on the left and the south on the right.[2]



In general here we have the image of a supernal realm, “beyond the stars,” under which is the vault of the starry sky, below which is the solar system of planets in a series of concentric circles. Our immediate world is

complex with a series of “lands,” *keshvars*, above and surrounding the terrestrial realm.

Cosmology is important to practicing magicians, because it represents a map of the realm in which they operate. One needs to know where one stands in order to map development and goals at the highest levels. The single most important aspect of cosmology for the system of magic taught in this book is that of astrology.

The sphere of the starry sky is divided into 360 segments or degrees, divided into twelve sets or “houses” of 30 degrees each. These originally corresponded to the months of the Avestan calendar, which is the most potent system of time-reckoning for magicians. In this calendar the months correspond as closely as possible with the passage of the sun though the zodiacal signs. Days are strategically added to certain months to keep the beginning of the months in sync with the solar transitions. The big picture is one of the magician surrounded by a great cosmic circle in the vault of heaven marked by 360 divisions each corresponding to a *yazata* with whom the individual makes a link in order to effect acts of magic.

In the practice of magic, these day-degree correspondences are important for the timing of magical acts relating to the qualities of the days ruled by certain *yazatas*, as well as for the systematic training involved in the process of magical initiation during the Twelve-Month Curriculum.

THEOLOGY AND ANGELOLOGY

We have already learned that the formula *Ahura Mazda* literally means “Lord Wisdom” and what the basic characteristics of this entity are. The other gods and goddesses of the old pantheon are recognized by philosophical magicians to be emanations of Ahura Mazda. These emanations are used by the essence of pure focused consciousness as tools or instruments to fulfill the purposes of creation. In some cases these emanations are pure abstractions; in other cases they are envisioned in the forms of the old Iranian divinities (such as Mithra or Verethraghna), and sometimes as physical or natural manifestations (for example, Sky or Earth). The theological truth is that each of these emanations possesses both a spiritual and a material dimension, but at this point in our existence, human experience tends to see them more in one

category or the other.

The existence and character of Ahura Mazda are things that are actually matters of pure logic derived from the major premise that consciousness exists, it is good, and it wills to replicate and extend itself in an evolutionarily creative way. Ahura Mazda fulfills acts of creation though emanations by which other abstractions and material objects are created. The ultimate goal of this force is the full manifestation of itself in spiritual and material terms, which will be perfected and ultimately made permanent, for perfection and permanence are characteristics of Ahura Mazda. To achieve these goals, Ahura Mazda needs coworkers and comrades. These are the Amesha Spentas, the *yazatas,* and the *fravashis* of humanity.

WHAT IS A *YAZATA*, OR ANGEL?

In the philosophical-magical system of the Mazdan magician the gods and goddesses are called *yazatas,* literally "those worthy of worship." Because the *yazatas* are seen as exponents or extensions of the one true and absolute God, the *yazatas* are also seen as the "messengers" of Ahura Mazda. They fulfill and extend the will of the Creator as emanations of aspects of the origin or source of all being. Because these entities were seen as messengers, they came to be the origin of the concept of "angels" in other religions. If it is more convenient for the contemporary magician to refer to the *yazatas* as "angels," such a designation is not without traditional merit and is acceptable.

Our modern English word *angel* is derived from the Greek *angelos* (ἄγγελος), meaning literally "messenger." It is a loan translation from Hebrew *mal'āk,* meaning "messenger," which occurs in phrases such as *mal'āk 'ĕlōhīm,* "messenger of God." The cognate word in Arabic is *malâk.* Both Hebrew and Arabic scriptures contain numerous references to such angels as messengers of God.

The famous English magician Aleister Crowley (1875–1947) is well known for writing that the higher purpose of Magic(k) is "to gain knowledge and conversation" of one's "Holy Guardian Angel." The very word *magic* derives from an Iranian root, of course, but the question remains: Does Crowley's formulation about the real purpose of magic have any basis in Mazdan tradition, or is he just deceiving us? (He was, after all, reputed to be

the “wickedest man in the world.”) To find the answer, we will have to delve deep into the Mazdan tradition of angels, or *yazatas.*

As we know, the Mazdan religion is both monotheistic and polytheistic and framed within a dualistic philosophy. This model is actually the only logical one as far as theology and philosophy are concerned. As God is *pure consciousness,* focused and isolate, and is all-good and all-seeing absolute Wisdom (Mazda), this entity can only be *one.* The Greeks, influenced by the Persians, called this entity the One (Gk. τὸ ἕν) and the Good (Gk. το αγαθων). At the same time, it cannot be denied that humanity worships—in other words, gives honor, attention, and devotion to—a great number of what David L. Miller, the author of *The New Polytheism* (1974), called “value centers.” These are individual aspects or extensions of the divinity with their own forms of existence. As we have seen, such an entity was called a divine “messenger” (*angelos*) by Christians writing in Greek but “one worthy of worship” (*yazata*) by the Iranians. Just as the Good has extensions and messengers (that is, substructures and paradigms) by which it functions in the world and in humanity, so too does the Bad. These bad mechanisms are poetically called *daevas* by the Iranians. Greek-speaking magicians called the two sets of entities *agathodaímones* (αγαθοδαίμωνες) and *kakodaímones* (κᾰκοδαίμωνες), “good-demons” and “bad-demons,” respectively. The Greek word *daímôn* (δαίμων) underwent a semantic shift similar to that of the Iranian *daeva.* Originally, *daeva* meant a god or divinity in general (it is cognate to the Sanskrit word *deva,* “a god”). In the terminology of the ancient Indo-European languages there were many words for gods and goddesses and divine powers.

THE THREE ORDERS OF ANGELS

In the Mazdan tradition we can speak of three orders, or types, of angels. In modern Zoroastrian terminology the English word *angel* is, in fact, often used to translate these various Avestan technical terms. The system appears as follows:

1. Amesha Spentas (Archangels)
2. Yazatas (Angels)

3. Fravashis (Guardian Angels)

Amesha Spentas

(Beneficent Immortals)

Amesha Spentas are the highest and first spiritual beings created by Ahura Mazda. They are the first and most important of the rays of the Wise Lord, emanations directly from the Source. The Amesha Spentas are sometimes referred to as "archangels." Their names are

Spenta Mainyu: "Bounteous Spirit"
Vohu Manah: "Good Mind"
Asha Vahishta: "Highest Right/Order"
Khshathra Vairya: "Desirable Dominion"
Spenta Armaiti: "Holy Devotion"
Haurvatat: "Perfection or Health"
Ameretat: "Immortality"

The first of these is special in that the Bounteous Spirit corresponds to the Holy Spirit and is attached directly to Ahura Mazda and to Mankind. The latter six belong to the other Creations. In their names the three functions of archaic Indo-European trifunctionality are also discernible.

First Function: Good Mind, Right Order

Second Function: Desirable Dominion, Holy Devotion

Third Function: Health, Immortality

Here we will analyze the names of the Amesha Spentas, what they do for Mankind, what we are exhorted to do for the world under their specific influences, and how they can help us in our works of magic.

Spenta Mainyu

Spenta Mainyu is the chief of all the archangels and the direct agency through which Ahura Mazda creates everything. The name means “Bounteous Spirit” and can also be called the Holy Spirit. This is the power of creativity itself. Spenta Mainyu teaches humanity to integrate the spiritual and physical worlds, and in so doing recognize the essence of God. The first, eighth, fifteenth, and twenty-third days of the month are dedicated to Spenta Mainyu under the name of the Wise Lord, Ahura Mazda. This Amesha Spenta is valuable for workings of mental transformation and creativity.

Vohu Manah

The name *Vohu Manah* literally means “the Good Mind.” The Good Mind is located at the right side of the Wise Lord and acts as chief advisor. Vohu Manah enables humans to understand things intellectually so that they can discriminate between the good and the bad and choose correctly. Vohu Manah is the special protector of the beneficial animals; under the tutelage of the Good Mind, humans are able to recognize the ethical aspects of life. The second day of the month is dedicated to Vohu Manah. This Amesha Spenta is excellent for workings for gaining good advice from higher sources and for the protection of animals.

Asha Vahishta

The Avestan word *asha* embodies the concepts of both *truth* and *order*. The name Asha Vahishta literally means “the *Best* Truth/Order.” *Asha* is the Order that reflects Truth. Asha Vahishta regulates things on a physical, psychological, and spiritual level in humanity and in the world. Best Truth is the protector of the ritual fire (Âtar). The individual must interact with *asha* to bring about harmony and happiness (*ushta*) in life. This is the *asha* of pure and undefiled wisdom symbolized by the ritual fire. Asha Vahishta helps us in this and is venerated on the third day of the month. This Amesha Spenta is valuable in workings to engender deep well-being and happiness.

Khshathra Vairya

Here the name Khshathra Vairya is translated as “Desirable and Sovereign Kingdom.” This Amesha Spenta fills the ancient function of sovereignty—

the ability to exercise independent power. This power is good in and of itself but can be misused by ignorant people. Hence Khshathra Vairya focuses on—and helps us to focus on—the idea of the Desirable Kingdom, a sovereign kingdom that is beneficial to the people and is in harmony with the divine and public will. The sky and metals are under the protection of Khshathra Vairya. It is the individual's task to accumulate this power and to exercise it from within the Kingdom of God, which is within the personal sphere, and thus do so with discrimination between what is the best and worst. The fourth day of the month is devoted to Khshathra Vairya. This Amesha Spenta is useful in workings designed to invoke the power of good leadership and the exercise of power in a wise and just way.

Spenta Armaiti

The name of this Amesha Spenta, Spenta Armaiti, means "Bounteous Piety" or "Devotion." This manifests a pattern through which the power is maintained for the Wise Lord's creations to receive benefits from every source. Ahura Mazda is constantly *giving,* but often the Creations are put in circumstances—or they put themselves in circumstances—in which these benefits cannot be properly received. Spenta Armaiti keeps the channels of reception open. This emanation is the protector of the Earth. Spenta Armaiti teaches individual humans to show devotion to the environment and to learn to be virtuous, sensitive, and just. The fifth day of the month is dedicated to Spenta Armaiti. In acts of magic this Amesha Spenta opens and maintains channels of communication with higher sources of information, power, and well-being.

Haurvatat

The name Haurvatat means "Health and Well-Being." Here we find the completeness and perfection of the presence of Ahura Mazda in the world. Haurvatat protects the waters of the world. Mankind is charged with the responsibility of perfecting and completing the Seven Creations (in which Mankind itself is included) so that all evil is driven out as we move closer to the perfected state of the world. Haurvatat helps us in this and is venerated on the sixth day of the month. In acts of magic Haurvatat is invoked to inspire us toward perfection and to instill in us good health.

Ameretat

The name Ameretat literally means “Immortality.” Undyingness is bestowed on elements in God’s creation to ensure the continuity of well-being and the essence of the Creation itself. Ameretat protects the plant world of the planet. The human task is to work toward the realization of continuity in both the corporeal and spiritual worlds. In doing this man works toward the eventual Making Wonderful (*Frashokereti*) when the whole of Creation will reach the state of happiness (*ushta*). The seventh day of the month is devoted to this Ameretat. In workings of magic Ameretat is useful in fixing levels of being in a permanent way, so that the magician does not slide back into old and less perfect levels.

Yazatas

(Ones Worthy of Worship) Yazatas are numerous created spiritual beings worthy of being honored and praised. They embody abstract ideas and virtues, as well as concrete objects in nature. *Yazatas* are always trying to help people and protect them from bad things (*Denkard* 3, ch. 66). They are invoked by humans to provide aid using the formulas of the *sîrôzahs.* Here we will present a selection of their names and translations or commentaries on their names and functions. The names of the first group of *yazatas* are keyed to the number of the day of the Avestan month dedicated to that *yazata.* Within the texts of the *sîrôzahs,* there also appear other *yazatas* appear that work in close cooperation with the primary divinity of that day/degree.

9. Âtar: Fire (“son of Ahura Mazda”). Grants knowledge, valor, and well-being. Protector of the dwellings of Man.
10. Anahita: Flawless, fertility, beauty. Guardian of the waters, both cosmic and terrestrial. Provides protection and inspiration.
11. Hvare-Khshaeta (Phl. Khwarshed): The name literally means “the shining sun.” *Yazata* presiding over the Sun. Routs the fiends of impurity and disease. Protector of the universe and the world around the magician.
12. Mah: The Moon, gives wisdom, thoughtfulness, and prosperity. Protector of the seed of the bull.

13. Tishtriya: Star, giver of rains, fertility, vanquishes drought. Guardian of the rains. Brings energy to all endeavors.
14. Geush: Cow, bestows health to animals, nourishing and courageous. Also known as Geush Urvan (Phl. Goshorun), literally “soul of the cow.” Personification of animal life.
16. Mithra: *Yazata* presiding over the contract and political relations; listens to appeals and to causes. Personification of the light. Ever watchful, active, swift, and most victorious. Guardian of pastures, truth, and all creatures. Mithra acts as a messenger from the magician to all other *yazatas.* He is the most universal and versatile of the *yazatas.*
17. Sraosha: Obedience, teacher of religion, judge of the soul at the Chinvat Bridge, unconquerable. The incarnate word. Guardian of the *manthras* spoken by humans. Invoked for help in memorizing *manthras* correctly.
18. Rashnu: Justice, the one who judges at ordeals, guardian of truth.

Note: Remember that the nineteenth day of the month is devoted to the *fravashis* of Man and of all other created things. See below concerning the *fravashis.*

20. Verethraghna: Literally means “Smiting of resistance.” This is the *yazata* of Victory; helps armies win in battle. Victory in all endeavors. Protects victory (after it has been won) and travelers.
21. Raman: Joy and peace. Giver of peace, security, and joy; guide of the soul. Protector of the fields and pastures.
22. Vata: The Good Wind, giver of life. Guardian of the breath of life.
24. Daêna: Female *yazata* presiding over religion, also embodies Insight and the Inner Self of the individual, Conscience. Guardian of the Cow, of Mazda, and of humanity.
25. Ashi, also called Ashi Vanghuhi: Female *yazata* presiding over blessings; her name literally means “good blessings, rewards.” She bestows wealth, fortune, and prosperity, as well as the *khvarenah*, or halo of divine grace and glory. This glory can only be won by good

thoughts, good words, and good deeds and not by force or simple willpower. It is the reward of a life led by philosophy: the love of wisdom.

26. Arshtat: Female *yazata* personifying rectitude and justice. Increaser and protector of the world. Guardian of truth. Invoke her for justice at court.
27. Asman: The stone vault of heaven. Contains the other six Creations. Protector of the Sky.
28. Zam, Phl. Zamyat: Earth, a feminine *yazata* presiding over the Earth who nurtures, nourishes, and makes all things plentiful.
29. Manthra Spenta: "Holy Word." Teaches magical spells. Guardian of formulated utterances.
30. Anaghra Roachah: "Endless Light." Invoked to repel ignorance, cruelty, and poverty. Protector of the House of Ahura Mazda.

Other important *yazatas* for the practice of magic, most of which are mentioned in the *sîrôzah manthras,* include the following:

Airyaman: Fellowship, presides over friendship, community, and healing. Leads the soul to the Chinvat Bridge. Will be invoked by the *saoshyants* for help in healing the whole world.

Akhshti: Peace.

Apam Napat: Offspring of the waters; protector and distributor of waters to the earth.

Chista: One who instructs and teaches; the name literally means "instruction." A female *yazata* personifying religious wisdom.

Erethe: Female *yazata* personifying truth.

Haoma: The *haoma* plant and the sacred drink prepared from its juices, which has spiritual and medicinal properties. Protector of plants and animals. Various consecrated drinks can be called *haoma.* The word *haoma* is cognate with Sanskrit *soma.*

Khwarenah, (Phl. Farrah): *Yazata* presiding over divine grace or good fortune (seen as a "halo" or "aura"). This is most usually translated

and understood as “Glory.” It is the focus of innate personal power that has been developed by the individual through strictly ethical thoughts, words, and actions. It cannot be attained by force or violence.

Parendi: Female *yazata* of Abundance or Plenitude. Most active in thought, word, and deed.

Rata: Female *yazata* of Charity; her name means “gift.”

Fravashis

(“Those Who Have Chosen”)

We will have more to say about the *fravashis* elsewhere in this book. Here it is important to see them as divine sparks that hold a place among the gods and goddesses, among the *yazatas.* These are also collectively known as *Arda Fravash* (“holy guardian angels”). Each person is accompanied by a guardian angel (*Yasna* 26.4, 55.1), which acts as a guide throughout life. Originally, they patrolled the boundaries of the ramparts of heaven (*Bund*. 6.3) but volunteered to descend to Earth and incarnate as human beings; they then stand by individuals to the end of their days. Ahura Mazda advises Zarathustra to invoke them for help whenever he finds himself in danger (*Yasht* 13.19–20). If not for their guardianship, animals and people could not have continued to exist, because the wicked *druj* (“lie”/“non-existence”) would have destroyed them all (*Yasht* 13.12–13). The *fravashi* also serves as an ideal for the soul to strive toward and emulate. Ultimately, the individual is reunited with his *fravashi* and becomes one with it after death.

The Iranian doctrine of the *fravashis* is clearly related to the Germanic mythology of the Valkyries (Old Norse *valkyrjur*). The two myths are not identical, but they have so many similarities that it must be said they share a genetic or a historical link. These mythologems either sprang from a common Indo-European source or else the idea was adopted into the Germanic world from the Iranian tribes, with which the Germanic folk often made alliances over the centuries beginning as early as the middle of the first millennium BCE.

We may now briefly return to the question raised earlier about Aleister Crowley and his assertion that the aim of magic(k) is to gain knowledge of, and enter into conversation with, one’s own “Holy Guardian Angel.” Was he

deceiving us with his definition? In the end, I think not. Indeed, the real aim of operative spiritual technologies, or operative theology, is to gain consciousness of, and communication with, the preexisting divine component of the individual psyche. Once this link is forged and made permanent, the individual becomes a *magavan* who is both a wise man and a man of power. *This is the essence of original magic.*

A WORD ON DEMONOLOGY

Many readers of this book might be wondering why the idea of magic involving the demons of the Mazdan tradition is not dealt with in this book. This curiosity stems from the fact that in the West the use of demons in magic is fairly common. In the Abrahamic religions the entity seen as the divinity or godhead is commonly called Jehovah, and he is more or less opposed by the Adversary (this is the literal meaning of the name Satan). Because of the nature of Jehovah in Hebrew mythology (see the Book of Genesis) as an entity who jealously guards the secrets of knowledge and eternal life from Mankind, people living in cultures dominated by this myth naturally rebel against this conception of God and take the side of his rebellious Adversary (and the minions of the Adversary) in the name of the acquisition of knowledge and eternal life. God is seen as an oppressor and his Opponent as a liberator. Given this model, the use of demons in magic in the West is understandable. Such magicians are not pursuing evil as such but rather the goals of personal power and self-deification. Because the Mazdan tradition is logical and philosophically grounded, this model is impossible in a Mazdan context. Ahura Mazda *wants* Man to be powerful, immortal, and to attain cosmic knowledge—this is why Man was created. No one in his right mind would rebel against Ahura Mazda. The forces that oppose Ahura Mazda and the *yazatas* are Angra Mainyu and the *daevas.* They are manifestations of the forces of ignorance, stupidity, violence, anger, sickness, and poverty. That the effects of these *daevic* qualities are felt in the world is undeniable. Mazdans identify them for what they are and set out to combat them in their own lives and in the larger environment. One of the techniques for combating these forces is *magic*—the craft of practical applied philosophy of the *magavan.* Each moment of individual happiness, empowerment, and enlightenment is a death blow to the *daevas.* Zarathustra was known as the

Laughing Prophet, and nothing destroys a *daeva* quicker than a laugh.

THE STRUCTURE OF THE INDIVIDUAL

Most ancient and traditional peoples knew a very complex form of psychology and physiology. The Magians of old looked inward, into the cores of their beings. In so doing they came to know and understand the inner worlds far better than most modern people do. There is no reason why we cannot today combine the ancient wisdom with modern technology. But to do so in a healthy way requires the soul to be the master of technology—not to allow technology to become the master of our minds. Even the casual observer of today's society can see that the machine is the master of the mind. Mazdan magic resists this trend to become the master of the environment.

Because the ancients looked so deeply into their own beings and experienced many nuances of the inner worlds, they developed many terms for the various constituent parts that make up the whole human being. Today the average person only vaguely understands what is really meant by terms such as *soul*, *mind*, and *spirit.* But our own ancestors, as well as those of our cousins, the Iranians, had many words for the aspects or dimensions of the human essence. They had words for these various aspects because they experienced them and were familiar with them. Now, as a part of our magical work, we must again become aware of, and conversant with, these aspects.

ahu: This is the vital existence of the human being. It is the very essence of life itself—a life force. *Ahu* is the energy that holds all of the various constituent parts of the individual together as a whole. In most humans most of the time, this can be a rather disharmonious and fractured whole. But with magical work and initiation it can become an ever more harmonious whole.

manah: This is the mind or the faculty of pure intellect. This faculty is subject to both negative and positive influences; that is, both harmful or beneficial input. It is a matter of the individual making the right choice every moment of life. This is why the mind must be ever vigilant and wakeful.

urvan: Here we find the *soul* proper. It is the central spiritual essence of the human being and is endowed with the faculties of wisdom, reason, intellect, will, knowledge, and conscience. It cannot be located anywhere in

the body itself; instead, it is diffused throughout the entire physical and nonphysical being. It reunites with its *fravashi* after death.

daêna: The word *daêna* most basically means "insight." This concept underlies the religion founded by Zarathustra. Mythologically, it is visualized as a beautiful fifteen-year-old female. She will meet the soul of the individual at the foot of the Chinvat Bridge accompanied by a group of dogs. Her dogs help drive away any evil, while she, as an embodiment of all of your deeds, good and bad, will help the other *yazatas* "judge" your soul. She is with the individual always but may only become visible after death or during the process of dying.

badah: Here we have the part of the soul that constitutes perception, through and by which we gain knowledge. This is considered to be an innate, inborn wisdom, which unfolds during the course of life, as we learn to access it *from within.*

ushi: The word *ushi* originally had to do with the idea of "hearing." That which is heard is acquired tradition and knowledge. This faculty of the soul is the seat of this acquired knowledge, which generates the power to conceive of things, to construct new things within by means of the capacity of imagination. This is the seat of understanding and the power to conceptualize.

The final two components form the individual person with the unique personality incarnated in one's present life.

kehrp: Here we see the body as a *shape* and *image.* This is not actually *physical* in the way we normally understand it. Rather it is the passageway between the spiritual and physical components of the individual.

tanu: This is the actual physical body of the individual, which is the vehicle of the present incarnation of the soul from the realm of *menog.* It is necessary to the life and physical presence of the individual self or person in the realm of *getig.* The physical being is seen as a garment and weapon of the soul.

Appended to this body of material is that surrounding the *fravashi.* The term is derived from a root meaning either "protection" (**fra-varti*) or "to choose" (*var-*). This entity shares many aspects with the Germanic *valkyrja* and *fylgja.* The *fravashi* is an ancestral protective spirit or angel and also the "higher, spiritual self " of an individual. *Fravashis* actually receive cultic sacrifice" (*Yt.* 26 and 13). But the *fravashis* are not just ancestral spirits but

also the preexisting heavenly entities, which act as protective angels for all individuals. As such, they have a *warrior* function. *Fravashis* are visualized as spear-carrying riders who protect and defend heaven. They are often referred to as "guardian angels," and indeed this Mazdan lore is the origin of that idea in Western religions.

Also appended to every individual is a *khvarenah.* This is the inborn glory or grace, visible on occasion to some as a nimbus around the head and shoulders. The *khvarenah* is a storehouse of innate talents and abilities in latent form. It is up to the individual to develop these. Concerning the *khvarenah* and the *urvan* and how they work together, Khojeste P. Mistree writes, "The soul is the motivating force and the prime mover within man while the *khvarenah* has within it potential talents which are to be realized by man who must endeavor to nurture and cultivate the *khvarenah* to its full capacity, because 'growth, fulfillment and prosperity' are integral parts of Zoroastrian doctrine."[3] R. C. Zaehner called the Good Religion one of "creative evolution." He went on to say that "Man distinguishes himself from the beasts in that he is not merely a product of nature (*chihr*), he has also a moral dimension in that he is possessed of intellect and will (*akhw*)."[4]

AWARENESS OF THE *FRAVASHI*

In chapter 4 there are some exercises for initiates to engage in to help them become increasingly aware of the presence of the individual *fravashi* in their beings. The individual becomes aware of the *fravashi,* learns about its individual characteristics as it relates to the life and essence of the individual, and strengthens those characteristics through magical exercise, progressively eliminating the characteristics and behaviors that might be at odds with the nature of the individual *fravashi.* One of the most important and lifelong areas of magical work is the articulation of one's own *fravashi,* or, in more romantic terminology, "holy guardian angel." It is important to realize that this should not be understood as some being from outside the essence of who you are. Rather it is the very core of your being, usually hidden from you. By gaining awareness of it and reforming yourself in accordance with its character, you are really *becoming who you are.* This individual being is perhaps not what you imagine yourself to be, or what your undeveloped self might wish it were, but rather the honest shape of the spark of the divine,

which you embody and are meant to discover as the mystery of your life.

Other traditions might see this spark of the divine as a god or goddess in its own right, whereas the Mazdan tradition clearly sees it as a part of being truly human, or *super*-human.

In his treatise *On the Mysteries*, the Greek philosopher Iamblichus describes magic (or "theurgy," as he calls it) as follows:

> All theurgy has two aspects. On the one hand, it is a rite conducted by men which preserves our natural order in the universe, but on the other hand, it is empowered by divine symbols, and is raised up by them to be united with the gods on high, circling harmoniously with their divine order. This latter aspect is rightly called assuming the shape of the gods. According to his distinction [the theurgist] invokes, as his superiors, the powers of the universe since the one making the invocation is a man, yet in a sense he also commands them since by means of the ineffable symbols, he is clothed in the shape of the gods.[5]

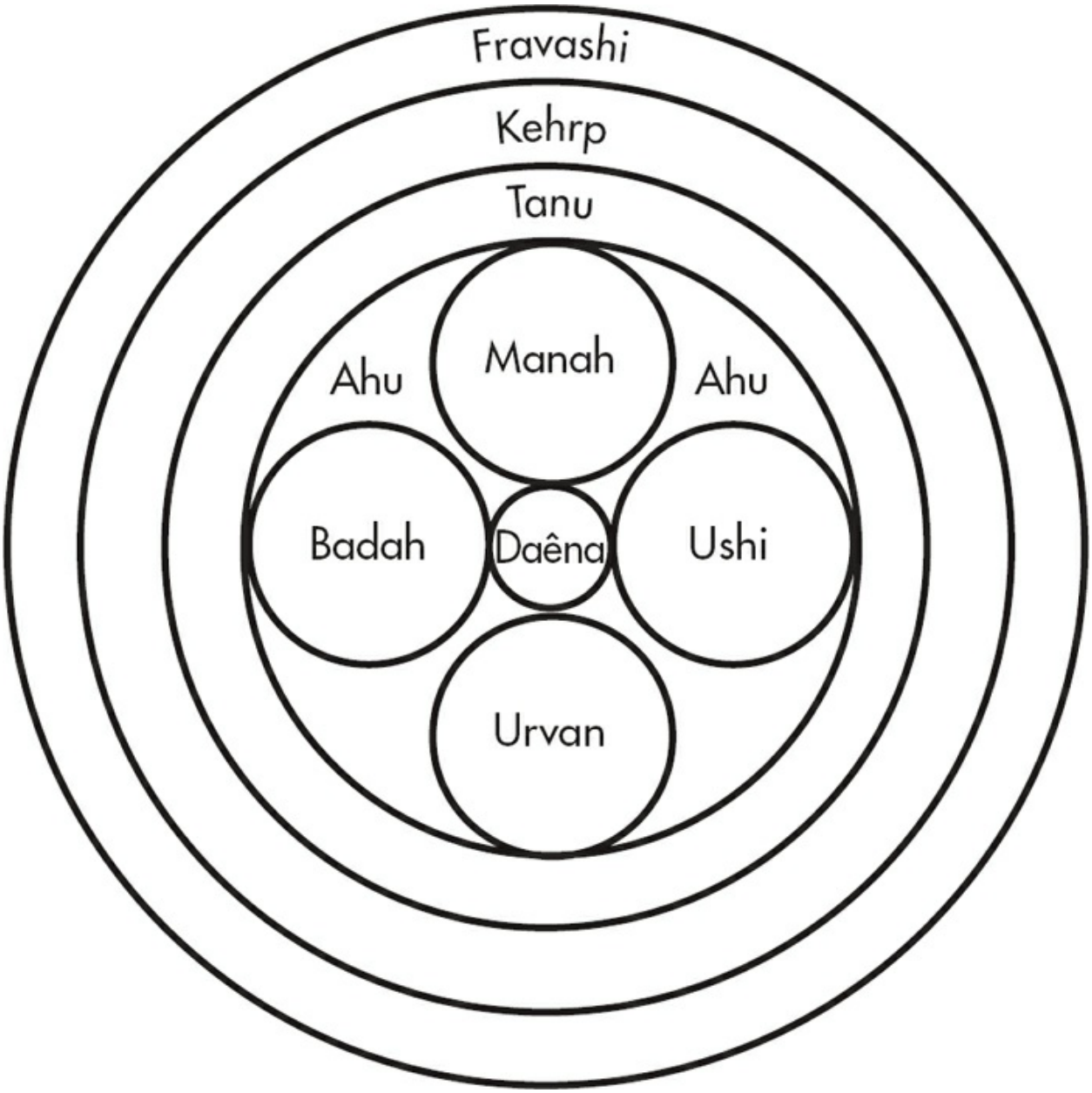


Fig. 3.2. Diagram of the soul

This ideology was also one used in ancient Egypt and implemented in the occult revival in the West under the formula “the assumption of god-forms.” The Mazdan theory in this regard is similar, yet more profound and more pro-human. Individual magicians do not assume the form of gods and goddesses, but rather they rise up to the level of their own unique individual divine self: the indwelling *fravashi*. The *fravashis* are, collectively and individually, seen as being an actual part of the pantheon of Mazdan divinities. The Mazdan

tradition is the only one that clearly recognizes the (potential) divinity of the individual and overtly places this quality in the company of the gods.

THE WHEELS OF POWER

Many are familiar with the Indian doctrine of chakras (wheels), which seems to have been an Indo-European teaching with various manifestations in different cultural systems. The practical importance of this theory is in the fact that it allows the individual to embody magical teachings and thus internalize them in a pro-found way. The link between the chakra system and the teachings of Zarathustra is well made by Shahriar Shahriari in his article "Amesha Spentas and Chakras."[6] For the sake of distinction between the Mazdan tradition and that of the Indians, we will call these centers by the Persian word *charkh*, "wheel," which is cognate with chakra (from Sanskrit *cakra*).

The *Charkhs*

7 Ahura Mazda—white

6 Ameretat—violet

5 Haurvatat—blue

4 Spenta Armaiti—green

3 Khshathra—yellow

2 Vohu Manah—orange

1 Asha—red

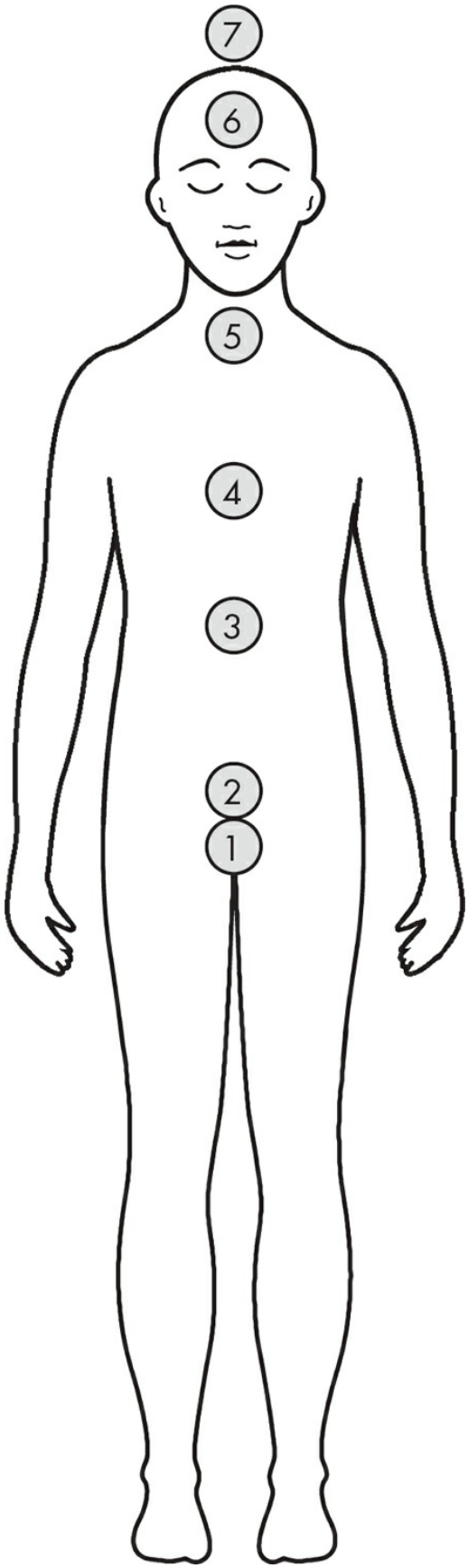

7
6
5
4
3
2
1

Fig. 3.3. The charkhs

This doctrine is linked to the most ancient teachings of Zarathustra who saw the Amesha Spentas not so much as independent divinities or angels but more as pure emanations of the one Wise Lord. As such, the meanings of these emanations as connected to the wheels are as follows:

1. **Asha:** Order, law, and the root of the good existence as created by Ahura Mazda. It is the connection to the Earth through the laws of the physical world. Experience and understanding of these laws leads to actions based on this understanding, and thus to desired effects. Its color arcs from black to vivid red.

2. **Vohu Manah:** Creativity, the plan and blueprint for beneficial action so that the individual can come to desire and imagine what is necessary and participate in the co-creation of the universe using active, creative, and procreative power. At this level, as at all others, the wheel, properly activated, helps the individual make right and good choices.

3. **Khshathra:** Manifestation and action based on the plans of the individual so that desire can be realized. This is the power to alter the environment, the power of the realization of the will.

4. **Spenta Armaiti:** Love, devotion, and faith. This center gives the power to love and be loved, to give and receive the gift of love both between and among one's fellow human being and also between Man and the Divine. Here the individual is endowed with the spirit to make the right choices to further the good creation and lead to individual happiness (*ushta*).

5. **Haurvatat:** Perfection, the conscious realization of the essence of the first four wheels results is a communicable form of awareness of the web-work of universal knowledge. The actions of the first four wheels are reflected as the word in the fifth.

6. **Ameretat:** Immortality comes with understanding and the realization of the timeless essence of the creations. This is an understanding that stands beyond the realm of *getig*, the manifest universe. One who can center consciousness in this wheel has so-called psychic powers, because the timeless realm, in which all possibilities exist, is made available to the mind.

7. **Ahura Mazda:** Consciousness, focused yet all inclusive of all that is

conscious and therefore good and powerful. White light contains all light, and it is from this pure light that all other colors emanate. It is pure silent thought.

These emanations are connected on a vertical axis and channel, its "purpose . . . is to create a mechanism . . . that can manifest the divine into the physical plane."[7] A meditational exploration of these bodily centers can be a method of tuning the individual's magical body for works of magic.

Clearly this system of levels of consciousness and colors esoterically underlies the idea of the "rainbow bridge." The internal magical product of initiation forms the bridge between the worlds and is also reflected in the idea of the Chinvat Bridge, or bridge of sorting.

In the practical training of the magicians they should make this system come alive in the body by following the instructions in chapter 4.

Certain other esoteric or magical doctrines recognize sixteen *charkhs* (chakras), which are centers or vortices of energy. These act as receivers and transmitters of forces and/or memes of information. These are the tools by which the individual student is able to interact with parts of the soul on a magical or operative level.

THEORY OF MAGICAL ACTS

All of what has been said so far in this chapter is essential to the theory of magic as it works in the Mazdan tradition. Each aspect of understanding the world and the nature of the individual and how we as individuals fit into the theoretical framework of the cosmos forms a theoretical map we need to navigate this universe.

To practice magic one must absorb the theory that underlies it and the operating principles that make it work. Once these principles are understood philosophically, half of the work is already done. But if the theory is not understood, no matter how much mumbo-jumbo is mumbled, no effects—or only unpredictable effects—can be expected.

Much of what the magician needs to know has already been covered in the sections on mythology and cosmology. What we will do now is bring the theory into a practical application. The essence of the theory lies in the idea of communication. For magic to work, communication must take place

between the magician and the *yazatas* and between the realms of *menog* and *getig*. *Menog*, the prototypical world, is constantly feeding the material world with models and events to be actualized in physical forms and happenings. These come from both the realm of progressive improvement and constructiveness, as well as from the realm of regressive and restrictive destruction. The magician has to encourage and guide the forces of progressive evolution and stop or filter out those of the negative forces. The main technique for this is to fill the mind and body with good models on a symbolic or metaphorical level. This is done through the techniques of magic, the art and science of the *magavan.* In the magical ritual, whether the more elaborate ceremonial form or the more inward meditative forms, the feed of communication from *menog* to *getig* is modified in accordance with the consciousness of the magician. This is the theory behind magic, whether it is called "positive thinking" or ceremonial Magick. Training in these techniques is the subject of chapter 4, and the use of the formulas for all sorts of purposes is outlined in chapter 5.

Personal development is akin to the musician tuning the strings of his or her instrument. One knows when beautiful music is being made. But to make it, one must have a well-tuned instrument. With regard to magic, the essence of this process is personal development and initiation. One must train one's powers of concentration, visualization, contemplation, and meditation to expect results. In ancient times, people did many repetitive actions in life in general. Stories were memorized as a matter of course. Great powers of patience and concentration were a part of survival in the pre-industrial age. These skills were likewise a part of the practice of religion or magic. This is why many of the old grimoires of magic seem ridiculous: "How can just saying these words and lighting these candles have any effect at all?" a modern skeptic will ask. It is not the external actions but the internal meanings and juxtaposition of symbols that bear the power. The externals are mostly props for the mind and memory. The mental skills that the ancients had in great abundance are almost totally lacking in the modern person. That is why we have to spend a good deal of time and effort in training our minds to be able to expect good results in the practice of operant theology.

Magic is a mode of communication between humans and the *yazatas.* That we can communicate at all is testimony to the fact that we are made of similar material and our systems are by nature "in tune" with one another. It is a basic fact of communication theory that only similar systems can

communicate with one another, or that they communicate best with one another: a radio receiver will pick up signals sent from a radio transmitter but will not be able to pick up and decode signals from a satellite. The *yazatas,* however, have a universal encoding and decoding system. This communication takes place not only on the basis of information but also in the realm of events or occurrences. The symbolic character of magical communication allows for the translation of information into events; noumenal symbols can be transmuted into physical phenomena or happenings.

Communication takes place between a sender and receiver. The *yazatas* are constantly sending us messages in the form of events and inner experiences; we are supposed to return the communication in the form of ritual and *manthras,* and by our thoughts, words, and deeds in the world. The *yazatas* modify us, and we modify the world in this process as we participate in the process of creative evolution. Magic is a form of inter-reality conversation, an exchange between the *fravashis* of humans and the realm of *menog,* or hyper-reality.

This theory of magical communication underlies the whole of ancient Indo-European religion in which the priests sacrifice to the gods so as to ensure the continuation of cosmic order. Turned to more individual aims and goals, the same theory becomes the theory of magic. The Mazdan system is close to true divine magic simply because it recognizes the fact that all individual human beings have their own individual purposes and goals as unique *fravashis.* In the end we will not be reabsorbed into some cosmic "oneness" but rather will be rewarded at the end of the battle with an eternal life of knowledge, power, and pleasure in a spiritual and physical state. The Mazdan view of paradise is the full spiritual and material manifestation of the kaleidoscope of wonders created by Ahura Mazda in all its plurality of individuals and species.

The goal of both magic and sorcery seems to be happiness. But it is only the magician, and not the sorcerer, who can attain true happiness. The Mazdan magician uses techniques that the Greeks and Romans called Stoicism and Epicureanism. Because the Western philosophers were always stuck in an "either/or" model, they did not realize that these two apparently antagonistic viewpoints are actually complementary theories of human operation. The so-called Stoics learn to control their inner worlds so that they

become impervious to the negative experiences of life. Their consciousness blocks the bad from ever getting to the core of their beings. The main technique used by them is a focus on a higher purpose or duty, a higher power. The Epicureans held that they had to surround themselves with good things and avoid the bad in life, seek pleasure, and avoid pain. The Stoics believed in a split between a higher (spiritual) world and a lower (material) world. The Epicureans believed that all was matter; everything was made up of atoms. Interestingly, both of these schools had their origins in Persia. The catch is, however, they emerged from a single philosophy, that of the Mazdan way, which holds that there is a higher and lower realm but that both are, or can be, equally holy, good, and filled with happiness.

The key to this happiness (*ushta*) is magical or ethical initiation and self-transformation. The process is often seen in terms of a battle or struggle, first with one's self and then with the negative forces in the world. Humanity is, after all, a volunteer in the battle against ignorance, violence, and death on the side of our commander and friend, Ahura Mazda. Magic is one of the greatest weapons in the arsenal of the Truth against the Lie. The Truth is that humans are born to be wise, strong, and immortal; the Lie is that humans are stupid, weak, and mortal. A key to the activation of the theory of happiness is that our personal transformations are linked to the amount of good we can do for others in this world. You will find that your magic will work better and better the more you help the Seven Creations, which encompass the natural, animal, and human worlds. Clean up the environment, help the helpless creatures, and aid your fellow humans in their minds and bodies, and your magic will reach a new dimension.

THEORY OF RITUAL MECHANICS

In all Mazdan rituals there is a formula for the generation of magical power, called *amal.* This power is then modulated and infused with communicative meaning by uttering the age-old *manthras* to effect modifications in consciousness and in the environment of the magician. The *kusti* ritual to begin the ceremony prepares you for the work and reminds you of your own divine nature and partnership with Ahura Mazda. With the lighting of the fire (candle, meditation bowl, *âfrînigân,* and so forth) the channel of communication between the realm of *menog* and *getig* is opened, and the

instrument of the Good Mind is engaged. Upon the utterances of the most sacred *manthras* of the *Ashem Vohu* and the *Ahunvar,* the will of the magician is finetuned to the Order (*asha*) of the world, the matrix of creativity. Once these factors are in place and established in your mind, you are ready to speak the purpose of the rite. This is spoken from a position of sovereignty and command of the elements of the universe. This is possible to the degree to which your mind has been tuned to the frequency inhabited by the Lord Wisdom. Next the flow of natural forces is incorporated into the symbolic matrix through a set of ritual actions and words in which the primeval elements of fire and water are caused to circulate in an electromagnetic stream and fed in to the liquid, which the magician will consume, as an act of sacrament. These actions and words constitute a new and higher form of sacrifice that feeds the natural order. These actions and words set the stage for a second and more perfect magical message that reinforces the modification of the flow of creative and re-creative power. The last three stages of the magical working seal and make permanent (immortal) the essence of the magical message and close the rite with words of the great and eternal bond of humanity and Lord Wisdom, concluding with the emphatic and fiery declaration "*atha jamyât yatha afrînâmî*" ("Thus may it come to pass as I will"). These stages of the magical ritual are clearly keyed to the first nine degrees of the month and the *yazatas* linked to them.

4

Initiation into Magic

For magic to work, the practitioner must first be transformed or initiated. Without this transformation, the practice is empty hocus-pocus. In this chapter you will find the basics of how to transform yourself into a plausible magician, or practitioner of operative Zarathustran theology. As we have learned, original magic is a form of symbolic communication between the human and divine worlds, between *getig* and *menog.* One of the basic symbolic languages of Zarathustran teachings is that of the *yazatas* as understood within the calendrical or astrological system. The task of "learning" this metalanguage involves internalizing the meanings of the *yazatas,* the *manthras* associated with each of them and the general formulaic keys to ritual thoughts, words, and actions. Once this system has been interiorized, the other rituals of magical technology will become effective. This section teaches a Twelve-Month Curriculum for completing this vital process. The *Ashem Vohu* and the *Ahunvar,* which are the basic *manthras* used in every ritual, are presented with commentary in appendix C.

DAILY WORK

To become an effective magician, you must work and study every day. Here I will present a curriculum of daily work for realizing that intention. The basic work will require no more than about thirty minutes a day, although study and meditative thought on concepts and ethical practice require much more than this. In the end, if you are truly successful and become an actual *magavan,* or the original kind of magician, you will have become magical yourself, and all of your thoughts, words, and deeds will become purely

conscious.

ÂLÂT

Ritual Tools

As in other traditions of magic, ritual implements are important, but the only essential item in the early phases of training is a source of light. Add the other items as you are able and as you feel comfortable during the course of your practice. The Twelve-Month Curriculum outlined below provides for the progressive inclusion of such items.

Fire

The most important prerequisite for the practice of magic is the pure, undefiled fire (Âtar). It is the living sign of the presence of consciousness, light, Ahura Mazda. The fire should be contained in a circular vessel or bowl, most usually of metal but it can also be made of earthenware. In early phases of training in magic the simple *divo* (an oil lamp or votive candle) should be used. The oil lamp is a container filled with lamp oil and fitted with a floating wick. A substitute for this can be a small votive candle or tea light. In dire circumstances an electric light will do. It should be able to burn throughout the ritual or meditation and be the representative of the eternal flame. No fire should be actively extinguished. This fire should always be allowed to burn itself out on its own. Do not breathe on the flame or blow it out under any circumstances. Later I will describe a more elaborate ritual fire.

Padan

From early on, practitioners should equip themselves with a *padan* (Phl. *padyab,* Av. *paitidana*). This is a rectangular white cloth with a cord or string that is worn like a surgeon’s mask. It should hang down to about the top of the sternum. Its purpose is to keep the breath of the magician from blowing on the flame when uttering the sacred *manthras.* The breath contains droplets of moisture, which pollute the purity of the flame, thus interfering with the channels of communication.

Altar Table

(Khwan)

The altar table itself can be any horizontal surface sufficient to hold the *âlât* for the intended ritual. Some are free-standing tables while others might be more like a shelf in a shrine. It can be of any height and surface dimensions as desired or needed. Most properly it should be covered with a white cloth that is always kept clean.

Record Book

Keep a daily record of your work throughout your training period. In this you will write what you did, the time of day it was done, and any thoughts or realizations that come to you during meditation.

Beads

(Yâd afrâz)

We know from ancient Zoroastrian literature that a string of beads for keeping track of repetitions of *manthras* and so forth was in use from early on. Such prayer beads were invented by Zoroastrians and passed to Hindus, Christians, and Muslims in later times. Zarathustra thwarted an assassination attempt by hurling his beads at the assailant, who dropped dead when struck by them. String 101 beads on a cord. The prayer beads now used by Muslims can also be purchased and used.

White Clothing

The reason white clothing is worn is that the color (or non-color) effectively reflects outside influences and preserves the sovereignty of individual consciousness and allows the channels of communication with divine forces to remain open and undisturbed by *daevic* influences.

Farohar Symbol

It has been found that wearing a pendant bearing the image of the Farohar (also called Fravahar) often made of stainless steel, helps act as a constant anchor of consciousness to the goals and aims of the magical curriculum. The standard form of this symbol is widely available on the Internet for less than

ten dollars.

Bell

It is a fact of the history of religious practice that early Christians borrowed the use of a bell for the cleansing of ritual space from the Zoroastrians. The ringing sound (also often made by striking metal bowls used to contain holy drinks) recalibrates the atmosphere, sonically "combing out" disruptive and persistent *daevic* patterns.

Fire Vase

(Âfrînigân)

The most famous ceremonial object of Mazdan ritual is the fire vase or urn. This only needs to be used for more elaborate specific rituals. It can be of various sizes and designs. Most usually the vase is made of a silver-colored metal. A metal dish or plate of the right size is placed on its top, and the ceremonial fire is built on top of this. Ashes from the fire have a special magical property and cannot be disposed of in a disrespectful manner. The fire used to light the fuel on the *âfrînigân* comes from the *divo.* The *divo* should be used for daily ritual and meditation, while the *âfrînigân* is for more advanced work.

Fuel and Incense

(Aesma-bui)

The ritual fire (Âtar) is fed with both wooden fuel and incense during the more advanced rituals. The usual fuel is made up of well-dried sticks or twigs of wood. This can be any wood, with juniper, mountain cedar, or sandalwood being the most favored. It is important that the wood be very dry. The incense used is most usually frankincense (*loban*) and/or myrrh (*bod*). Sandalwood is also frequently used.

Metal Ladle

(Chamach)

The ladle is a long-handled tool with a somewhat flat scoop for placing incense on the fire. This process is done at certain prescribed times in some

rituals but can be done at any point to keep the sacralizing effect of the incense present in the atmosphere of the ritual.

Metal Tongs

(Chipyo)

Metal tongs are used to place supplemental wood on the fire. The fire is normally built with extremely dry wood (usually juniper or sandalwood). The fire may need to be fed with more wood to keep it burning healthily throughout the ritual. If and when this is the case, the fire is to be fed using the metal tongs.

Head Cover

(Topi)

The typical head covering for the Zoroastrian is a bill-less cap that covers the whole top of the head. (It thus differs from a "skullcap" such as is used by Jews.) Many designs are possible. The only prerequisite is that the material be white.

Bowls, Dishes, and Trays

Various offerings to the *yazatas*—such as bread, water, fruits, nuts, milk, honey, and so on—should be contained in ceremonial dishes, bowls, and trays. These are most usually made of metal (brass, "German silver," or stainless steel) or they are earthenware. It is important to keep these objects pure and apart from daily use. The most important item in this regard is a circular bowl containing pure water. This is called the *kundi.*

Space

Beginning initiatory training requires little in the way of elaborate ritual spaces. A simple shelf or table, about the height of your solar plexus, is good. Preferably face either south or east. You may stand or sit during the training sessions. Another alternative is to sit on the floor with the flame or candle in front of you. In any case, the area of the table or floor should be covered with a white cloth.

Time and Timing

It is a well-known fact that in ancient times, as well as today, followers of the teachings of Zarathustra make conscious contact with divine forces three to five times a day. These times are called *gâhs.* These were originally the five "watches" of the priests attending the perpetual ritual fire. This regimen of prayer was just one of the many things adopted by Islam from Persian practice. For the discipline of magic, this system also makes an ideal basis for a curriculum for the development of knowledge and skill, as well as a continuing regimen of spiritual practice, which forms the basis of an enlightened, empowered, and happy life.

The names and time periods of the *gâhs* are as follows:

TIME	NAME	TIME SPAN
Morning	*Havan Gâh*	Sunrise to Noon
Noon	*Rapithwan Gâh*	Noon to 3 p.m.
Afternoon	*Urizan Gâh*	3 p.m. to Sunset
Sunset	*Aiwisruthrem Gâh*	Sunset to Midnight
Night	*Ushahen Gâh*	Midnight to Sunrise

Your task is to use this system in the formation of a personal curriculum that will lead you to be able to fulfill its requirements. It does no good to be given a prescriptive set of instructions that you cannot or will not follow. Neither should you try to create one for yourself that you will be unable to carry out. However, to be initiated into the magical stream of the *Mazmaga* you must fulfill certain inner requirements. There are not shortcuts or ways around what is necessary to learn and acquire—but the exact way in which all of this is done will vary somewhat from individual to individual.

Strive to include all five of the *gâhs* in your daily practice in some way. One of these will be your major daily training session. Different people will have different times during the day when their major work is most feasible. Determine when this is and work with it. The important thing is that the work must be done every day. Over time the symbolic and actual qualities of the 360 degrees of heaven will enter your being through the 180 doors of the sun, and in the process what you will learn and experience will transform you into

an original magician.

The best way to schedule daily work is by using the Avestan calendar. This is the ancient Iranian calendar no longer used by the Zoroastrians but which is perfectly synchronized to the zodiacal cycles. To construct an Avestan calendar, you can acquire an astrological calendar or ephemeris that shows the times when the sun moves into the various zodiacal signs. The beginning of the year is at the spring equinox when the sun moves into Aries. The system generally appears as follows:

MONTH	ZODIACAL SIGN	NUMBER OF DAYS	MAZDAN MONTH
1	Aries	31	Frawardin
2	Taurus	31	Ardwahisht
3	Gemini	31	Khordad
4	Cancer	31	Tir
5	Leo	31	Amurdad
6	Virgo	32	Shahrewar
7	Libra	30	Mir
8	Scorpio	30	Aban
9	Sagittarius	29	Adur
10	Capricorn	30	Dae
11	Aquarius	30	Wahman
12	Pisces	29	Spendarmad

To make an Avestan calendar, mark an astrological calendar with the numbers of the *sîrôzah*-days; the first day of each cycle begins after the sun moves into the sign in question. The month ends when the sun moves into the next sign.[1]

The science of the timing is not of essential importance. The most important thing is to perform the training work in the right sequence; the nuances of timing will work themselves out as your knowledge expands. The important thing is to get to work and keep working.

For the sake of efficiency, I will present a default form of the curriculum.

It will give concrete requirements about what must be acquired and definite suggestions on how this can be done. If the student has already attained certain aspects of knowledge or skill, the curriculum can and should be modified to accommodate these conditions. The important things are that certain ritual skills and knowledge must be learned; the *yazatas* must be systematically absorbed; consciousness must be transformed in accordance with Magian principles. This last criterion is tantamount to the discovery and development of the hidden, innate, purely individual *fravashi*, your true magical self.

The training sessions should follow the protocol shown here.

1. Preparation
2. Opening
3. *Sîrôzah*-Invocation
4. Silent Meditation on Amesha Spenta or Yazata
5. Memory Work
6. Closing
7. Recording

Each of these points requires some comment. Each of them will also be expanded upon during the course of the initiatory Twelve-Month Curriculum, the *sadohijdah*, the 180 doors of wisdom.

1. **Preparation:** All items needed for the ritual work and meditation should be gathered and readily organized and conveniently at hand. Once the work has started you should enter a concentrated, serene state of conscious activity. There should be no casting about for a needed object or tool. Additionally, your mind should be prepared by reading and studying any material relevant to the work before the rite begins.

2. **Opening:** Ignite the flame (candle or ritual fire) with the words "*yazdân ni yâd*" ("In honor and to the glory of the Creator"). When the flame is well lit, greet and honor its presence with the words "*nemase te atarsh mazdao*" ("Homage to thee, O Fire of Wisdom"). Then recite the *Ashem Vohu* three times. The flame can be provided in early training by a tea or votive candle. It should be lit with a gas lighter. Matches can be used, but

because of their odor and the fact that they leave wood to be disposed of they are less desirable. Never blow out a match or candle flame.

3. ***Sîrôzah*-Invocation:** Read or recite the daily *manthra* in English or in Avestan as your level of training allows for the corresponding day on the Zoroastrian calendar. This is to be done while standing facing the flame. These *manthras* are listed here of this book. In the beginning the English translations can be used. The Avestan original is added as you learn to pronounce it and memorize the words. It is important to know the *manthras* by heart as you can then focus your attention directly on Âtar (the flame) and not be distracted by a written text.

4. **Silent Meditation on Amesha Spenta or Yazata:** Take from between five and ten minutes to meditate silently on Ahura Mazda, the Amesha Spenta or Yazata of the day. In subsequent phases of training this third section is the place where more advanced ritual work is done, such as practice of the full magical ritual. This space can also be used for silent meditation in which thoughts are merely observed, without direction. There is no set limit on the amount of time that can be spent in this activity.

5. **Memory Work:** Spend time either working on memorization or repeating the *manthras* you have already memorized. By the time you are ready to conduct more elaborate ceremonies of operative theology, you will have all of the necessary *manthras* so that they can actually work directly from your consciousness upon the prototypical realm of *menog* and the material world of *getig.*

6. **Closing:** Gaze upon the flame in silence for some time until you feel your work is done, then recite the *Ashem Vohu* three times and close with the formula "*atha jamyât yatha afrînâmî*" ("Thus may it come as I wish").

7. **Recording:** Immediately after each daily ritual you should record the results and experiences of that work. More will be said about the daily record below.

TIMING OF THE INCEPTION OF THE WORK

All indicators point to the Iranians being the greatest pioneers of calculating

nativities and predicting the outcome of events based on the timing of the inception of a thing (activity, institution, etc.). Taking this into account you should begin your work on an auspicious day. The ideal start date is Nowruz (New Year) on the Spring Equinox. Alternatively, you may begin on the first day of any one of the Zoroastrian months. At this time the influence of the power of that particular cycle is strongest, and the work will proceed along the thirty-day cycle in a natural and uninterrupted way. Some insist that it is best to begin magical work on one's own birthday. Ultimately, it is important to begin and never miss a day of working. If a day is for some unavoidable reason missed, you should start over on another auspicious day. Never be discouraged; no work toward the good is lost.

THE TWELVE-MONTH CURRICULUM

These are the general guidelines for the work to be completed in each month of the Twelve-Month Curriculum of initiation into Mazdan magic. Ideally, you would start on Nowruz (New Year) on the Spring Equinox and conclude during the five-day period just before the next New Year. But this timing is not necessary and should not be used as a way to avoid beginning the work as soon as is feasible.

Below suggestions are made about what to do during each of the twelve months of work and study. You should do inner work and also study about the Mazdan way and the cultural history of Iran, the cradle of Zarathustran culture. Readings are geared so that you will have a good amount of context and knowledge about the great truths before being exposed to random facts and things of lesser importance to understanding. A study of the *Gathas* of Zarathustra is important. They should be read and studied or meditated upon during the first nine months of the curriculum. These are most conveniently collected in *The Hymns of Zarathustra* by Jacques Duchesne-Guillemin. Meditate on at least two of these Gathic texts per month.

The Twelve-Month Curriculum makes use of the structure of the Avestan calendar to provide a schedule of twelve thirty-day cycles of invocations of the *yazatas* (angels and archangels). During this time students will develop powers of memory, meditation, concentration, visualization, and thought control. The mechanics of ritual will be mastered. Furthermore, they will work on ethical training: truth-telling, kindness, and care for all of the good

creations with conscious awareness of thoughts, words, and actions on a constant basis. Awaken and remember your self.

Month One

Follow the standard seven-point daily working plan. Do it at least once a day, more if you feel the need. Read the *sîrôzah* for the day in English and begin to memorize them. Mainly read and think about the meaning of the *yazata* to whom the day is dedicated. Learn to recite the *Ashem Vohu* in Avestan by heart. Engage in silent meditation for five to ten minutes a day while gazing at the open flame. As we have seen in the *Gathas* (43:15), this practice has been a part of the Mazdan way for almost four thousand years. Read at least two books from the reading list.

Month Two

Again conduct the normal daily working schedule. Memorize the daily *sîrôzah* in English. Memorize the *Ahunvar* ("*Yatha ahu* . . .") in Avestan. Extend the silent meditation on the open flame to twenty minutes. Read three more books on the reading list.

Month Three

Daily routine remains unaltered. Continue to memorize formulas of the second month. Learn to recite the days of the month and realize the meaning of each day. Make notes concerning all the Avestan/Pahlavi formulas necessary for the performance of the *âfrînigân* ceremony and begin to memorize these. Acquire and use a bell or ringing bowl to ring vigorously at the outset of your daily exercises. Read two more books on the reading list.

By the end of this month, you should be able to perform the daily ritual in the following format.

1. **Preparation**
   Gather everything you need for the ritual: any written material you need to read from, a fire vehicle (candle, wood, etc.), and a mode of lighting the fire are all that you really need.
2. **Opening**

As you light the fire (candle), chant "*yazdân ni yâd* " until the flame is well lit, then say "*nemase te atarsh Mazdao*." Now recite the *Ashem Vohu* three times and the *Ahunvar* three times.

3. ***Sîrôzah*-Invocation**
   Recite or read the *sîrôzah* invocation in English and in Avestan. The Avestan can be repeated three times.
4. **Silent Meditation**
   Meditate and contemplate Ahura Mazda or the Amesha Spenta or *yazata* of the month.
5. **Memory Work**
   Recite from memory a selection of *manthras* you are working on or have mastered as practice.
6. **Closing**
   Recite the *Ashem Vohu* three times, the *Ahunvar* three times, and then the concluding words "*atha jamyât yatha afrînâmî*."
7. **Recording**
   Record your results as usual.

This general format of work can be used as a ritual of meditational magical work at any time. The default invocation is that of Ahura Mazda; that is, the invocation of the first day of any month.

Month Four

Continue with the basic curriculum. Work on perfecting the memorizations of the *sîrôzah-manthras* and other basic ritual utterances necessary for the performance of the fire ritual and the *yasna*. When the time to use them in special ceremonies comes, you want these to be second nature. Begin to meditate daily on the construction of the cosmos, its origins, and development. Visualize the origin of the order of the world, its violation by Angra Mainyu, and the counterattack by the forces of *asha*. Visualize the various *keshvars* of the cosmos as described in chapter 3, as well as figure 3.2, and the place of the individual magician within them. Begin the reading and study the *Bundahishn*. Read at least one other book from the reading list. Begin to obtain the ritual tools (*âlât*) necessary for more advanced ceremonial.

Month Five

Carry on with the monthly curriculum of the *sîrôzah.* If you have not already done so, expand your schedule of activity to at least twice a day. Continue with meditations on the order of the world and finish any as yet undone memorization work. Read at least two additional books from the reading list.

Month Six

Now is the time to undertake the meditative study of the structure and substance of the body-soul complex. Meditate on the various parts of the body-soul complex as shown in figure 3.2 and visualize the reality of these states of being within your soul and body. Additionally, begin the serious work of contemplating your own *fravashi.* This work is basically outlined later in this chapter under the heading *Fravashi*-Work. This kind of work probably should not be engaged in during your daily work with the *sîrôzah,* but instead it is something to be done over the course of the day in an informal way. This is a process of self-analysis and assessment of one's potentials. This kind of work is essential to the hope of attaining the goal of *ushta* as a part of a magical curriculum. Otherwise continue with the daily curriculum and read at least two additional books from the reading list.

Month Seven

At this point in your work it is time to engage in meditations on the energy centers in the body/soul known as "wheels," or *charkhs.* Refer back to the study of these presented in chapter 3 and begin a daily meditation on these centers, visualized as balls of light in the color indicated in figure 3.3. Sing the name of the Amesha Spenta from the first wheel at the base of the spine to the seventh at the crown. As you begin this work, concentrate on the first day on the first wheel, Asha, only. Only after you have meditated on this center and felt that it is manifest in your body/soul do you add the second wheel, and so on, until you reach the crown. This embodied meditation emphasizes the fact that the Mazdan tradition of magic is one rooted in the truth of the nobility of the physical realm and the sacred link between the spiritual and physical. Read at least two more books from the reading list.

Month Eight

Daily work continues, as it probably will for the rest of your life, if you have come to absorb the power of the *manthras* connected to the daily invocations. Continue to practice with the exercises of the *charkhs.* The acquisitions of ritual equipment you will need for the performance of your initiatory ritual should be completed during this time. You should bring your work with the idea of the *fravashi* to some sort of preliminary conclusion as to the nature of your being as you are and as you will yourself to become. Acquire the material you need for the self-initiation ritual outlined in chapter 5. Read at least two additional books from the reading list.

Month Nine

It is during this month that you should undertake your self-initiation ritual. This is outlined in chapter 5 of this book. This ritual does not confer any sort of mastery on the initiate; it is an affirmation of intent, seriousness of purpose, and dedication to certain philosophical principles. It is after the completion of this rite that full magical rituals can be undertaken with the greatest assurance of effectiveness. The magician should continue with daily work, but this will increasingly assume the tenor of daily magical work rather than "training." The initiatory rite of self-dedication can be postponed until you feel you are ready, up to the twelfth month of the curriculum.

It is now that the student should undertake the study of translations of Avestan and Pahlavi texts. Begin with the *Bundahishn.* There is a Greater (or Iranian) *Bundahishn* and a Lesser (or Indian) *Bundahishn.*

Month Ten

With the tenth month a new phase can begin wherein experimentation with various ritual formats becomes possible. These are outlined in chapter 5. The student is also obviously free to explore the vast array of ritual types practiced by Mazdans and Zoroastrians throughout time. The best guide to these rites is to be found in J. J. Modi's *The Religious Ceremonies and Customs of the Parsees.*[2]

Continue with the general program of reading and education in Mazdan culture and history. Now is the time to begin to read the Avesta in translation. Concentrate on the Gathas of Zarathustra. These texts almost defy translation, so do not necessarily rely on any one translation of them. Meditation on these

texts should be made a formal part of your work; as a better understanding of them is gained, changes are made in individual consciousness.

Month Eleven

In this month concentrate on the practice of silent meditation. This can be done either with or without gazing into Âtar. If there is no fire, do the meditation with closed eyes and allow yourself to be illuminated from within. Build up to being able to comfortably mediate for extended periods of time, up to an hour. (Set a timer to alert yourself to the elapsed time.) At first allow thoughts to rise and fall in your mind. Never try to repress them in a forceful way. In silence you will find your way back to the source of all consciousness, Lord Wisdom. As your workings are guided by this consciousness, you will grow ever more toward the goal of *ushta*—happiness.

Go on with the reading and educating yourself on the history and culture of ancient Iran and the Indo-Europeans. The Internet is a treasure trove of information for the student of Mazdan magic. A search of the word *Zoroastrian* in combination with any topic will yield a mountain of useful information. The only warning is that without a solid background in the fundamentals the student can get lost in the ocean of data. Minor points of obscure lore can be mistaken for something essential, and one can lose a sense of developmental balance.

Continue to read the Avesta in translation. Concentrate on the *Yasnas* and *Yashts,* which reintroduce the tradition of many of the old gods and goddesses as *yazatas.*

Month Twelve

If you have faithfully followed this curriculum to the twelfth month I am sure you will know what to do for yourself from this point forward. If, however, you feel you have not followed the curriculum faithfully enough, you can always begin again and deepen your basic skills and abilities until the transformation takes place within you. This inner awakening is something that is experienced differently by each individual. It is the moment when you have opened the channel of communication between your soul and your *fravashi,* or “holy guardian angel.”

The twelfth month is the time to undertake the high magical ritual in chapter 5 on a regular basis until the mechanics have been mastered and the operation can be performed in full concentration. Such work can begin as early as the tenth month with some assurance of success, but some students may wait until this time to finish this kind of work. By mastering the mechanics of the high ritual format, certain transformations will occur that cannot occur any other way.

INITIATION

If you have timed your initiation to coincide with the five-day period of *Hamaspathmaidyem* ("Mid-Path of All"), you will conduct your ceremony sometime within that period. This is a time dedicated to renewal, cleansing, and remembrance of the dead. In any event, sometime after the ninth month of the curriculum, you should conduct the rite of self-initiation as depicted in chapter 5. By this time also, you should be in some position to know whether your conscience has guided you to make any sort of commitment to the Mazdan way in a more general sense. Information on what to do in this event is found in my book *The Good Religion.* Such a commitment is, however, not necessary to the practice of Mazdan magic.

THE *SÎRÔZAHS* I

In this list each entry contains the name of the god, Amesha Spenta, or Yazata ascribed to the day; the name of the day itself in the calendrical system in parentheses; and the *manthra,* or invocation to that entity, in both English and Avestan. In the case of especially lengthy *manthras,* which contain extra extensions, the core of the *manthra,* which is the part to be memorized, is in bold face. It should be noted that the thirtieth *sîrôzah* text is actually divided into three parts, making the actual total of *manthra*s thirty-three, not thirty. In a thirty-day month only the first part is used; the thirty-first part can be used for months that have thirty-one days.

For meditative and initial training purposes, the *sîrôzah manthras* can be recited as represented here. This is how most all translations of them appear and how they appear in the written record. To fully activate the magical

power of the *manthra,* however, a word or phrase must be added to the end or beginning of the *manthra.* The formulaic word added to the end is *khshnaothra,* which means "satisfaction." This means that the utterance is done for the satisfaction of the *yazata* being invoked. The phrase that can be used alternatively and which is preferred is "*yasnemca vahmemca aojasca zavareca âfrînâmi,*" which means "I desire," or "I will the worship, adoration, strength, and force . . ." It will be noted that this is the first half of the useful *manthra* known as the *Khshnuman* of Ahura Mazda, which is used in the more advanced ritual work.

The translations generally follow those of Darmesteter (1883), because they are quite poetic. In places they have been improved by the work of Raffaeli (2014), whose translations are more technically accurate.

1. Ahura Mazda (Ohrmazd): To Ahura Mazda, bright and glorious, and to the Amesha Spentas.
   ahurahe mazdå raêvatô hvarenanguhatô ameshanãm spentanãm.
2. Vohu Manah (Bahman): To Vohu Manah; to Peace, whose breath is friendly, and who defeats the other creatures; to the heavenly Wisdom, made by Mazda; and to the Wisdom acquired through the ear, made by Mazda.
   vanghave mananghe âxshtôish hãm-vaiñtiå taredhâtô anyâish dâmãn âsnahe xrathwô mazdadhâtahe gaoshô-srûtahe xrathrô mazdadhâtahe.
3. Asha Vahishta (Ardibehesht): To Asha Vahishta, the most beautiful; to the much desired Airyaman, made by Mazda; to the instrument made by Mazda; and to the good Saoka, with broad vision, made by Mazda and holy.
   ashahe vahishtahe sraêshtahe airyamanô ishyehe sûrahe mazdadhâtahe saokayå vanghuyå vohu-dôithrayå mazdadhâtyå ashaonyå
4. Khshathra Vairya (Shahrevar): To Khshathra Vairya; to the molten metals; to Mercy and Charity.
   xshathrahe vairyehe ayôxshustahe marzhdikâi thrâyô-drigaove.
5. Spenta Ârmaiti (Spendârmad): To the good Spenta Armaiti, and to the good Râta, with broad vision, made by Mazda and holy.
   speñtayå vanghuyå ârmatôish râtayå vanghuyå vouru-dôithrayå mazdadhâtayå ashaonyå.

6. Haurvatât (Khordad): To Haurvatât, the master; to the prosperity of the seasons and to the years, the masters of holiness.
   haurvatâtô rathwô ýâiryayåsca hushitôish saredhaâibyô ashahe ratubyô.
7. Ameretât (Murdad): To Ameretât, the master; to small cattle and large cattle; to the fruitful fields of wheat; and to the powerful Gaokerena, made by Mazda.
   amerertatâtô rathwô fshaonibya vãthwâbya aspinbibya ýaonibya gaokerenahe sûrahe mazdadhâtahe.
8. Ahura Mazda (Dai pa Adar): To the maker Ahura Mazda, bright and glorious, and to the Amesha Spentas.
   dathushô ahurahe mazdå raêvatô hvarenanguhatô ameshanãm speñtanãm.
9. Âtar (Adar): **To Âtar, the son of Ahura Mazda; to the Glory and to the Weal, made by Mazda; to the Glory of the Aryas, made by Mazda; to the Glory of the Kavis, made by Mazda.**

   To Âtar, the son of Ahura Mazda; to King Husravah; to the Lake Husravah; to Mount Asnavant, made by Mazda; to Lake Kaekasta, made by Mazda; to the Glory of the Kavis, made by Mazda.

   To Âtar, the son of Ahura Mazda; to Mount Raevant, made by Mazda; to the Glory of the Kavis, made by Mazda.

   To Âtar the beneficent, the warrior; the God who is a full source of Glory, the God who is a full source of healing.

   To Âtar, the son of Ahura Mazda, with all Âtars; to the God Nairyo-Sangha, who dwells in the navel of kings.

   âthrô ahurahe mazdå puthra hvarenanghô savanghô mazdadhâtahe airyanãm hvarenô mazdadhâtanãm kâvayeheca hvarenanghô mazdadhâtahe.

   âthrô ahurahe mazdå puthra kavôish haosravanghahe varôish haosravanghahe asnvañtahe garôish mazdadhâtahe caêcastahe varôish mazdadhâtahe kâvayeheca hvarenanghô mazdadhâtahe.

   âthrô ahurahe mazdå puthra raêvañtahe garôish mazdadhâtahe kâvayeheca hvarenanghô mazdadhâtahe. âthrô ahurahe mazdå puthra atarsh speñta rathaêshtâra ýazata pouru-hvarenangha ýazata pouru-baêshaza.

   âthrô ahurahe mazdå puthra mat vîspaêibyô âterebyô xsha-thrô-

nafedhrô nairyô-sanghaheýazatahe.

10. Aredvî Sûrâ Anâhitâ (Âbân): To the good Waters, made by Mazda; to the holy river Ardvi Ahahita; to all the waters made by Mazda; to all the plants made by Mazda.
    apãm vanguhînãm mazdadhâtanãm areduyå âpô anâhitayå ashaonyå vîspanãmca apãm mazdadhâtanãm vîspanãmca urvananãm mazdadhâtanãm.
11. Hvar Khshaêta (Khorshed): To the undying, shining, swifthorsed Sun.
    hvarexshaêtahe ameshahe raêvahe aurvat-aspahe.
12. Mâh (Mâh): To the Moon that keeps the seed of the Bull; to the only created Bull, to the Bull of many species.
    månghahe gaocithrahe gêushca-aêvô-dâtayå gêushca pouru-saredhayå.
13. Tishtrya (Tîr): **To Tishtrya, the bright and glorious star;** to the powerful Satavaesa, made by Mazda, who pushes waters forward; to the stars, made by Mazda, that have in them the seed of the waters, the seed of the Earth, the seed of the plants; to the star Vanant, made by Mazda: to those stars that are seven in number, the Haptôiringas, made by Mazda, glorious and healing.
    tishrehe stârô raêvatô hvarenanghuhatô *satavaêsahe frâpahe sûrahe mazdadhâtahe stârãm afshcithranãm zemascithranãm urvarô-cithranãm mazdadhâtanãm vanañtô stârô mazdadhâtahe aoe stârô ýôi haptôiriñga mazdadhâta hvarenanguñta baêshazya.*
14. Gosh: To the body of the Cow, the soul of the Cow, to the powerful Drvaspa, made by Mazda and holy.
    gêush tashne gêush urune drvâspayå sûrayå mazdadhâtayå ashaonyå.
15. Ahura Mazda (Dai pa Mihir): To the maker Ahura Mazda, bright and glorious, and to the Amesha Spentas.
    dathushô ahurahe mazdå raêvatô hvarenanguhatô amešanãm speñtanãm.
16. Mithra (Mihir): To Mithra, of the vast protected pastures, who has a thousand ears and ten thousand eyes, a god invoked by his own name; to Râma Hvâstra.
    mithrahe voru-gaoyaoitôish hazangro-gaoshahe baêvare-cashmanô aoxtô-nâmanô ýazatahe râmanô hvâstra.
17. Srôsha: To the holy, strong Sraosha, who embodies the sacred word, of

the bold club, who belongs to Ahura.
sraoshahe ashyehe taxmahe tanu-mãthrahe darshi-draosh âhûirehe.

18. Rashnu: To Rashnu the very just; to Arshtât, who furthers the world, who increases the world; to the rightly spoken speech, who furthers the world. *rashnaosh razishtahe arshtâtasca frâdat-gaêthayå varedat-gaêthayå erezhuxdhahe vacanghô ýat frâdat-gaêthahe.*
19. Fravashis (Farvardîn): To the strong, unswerving Fravashis of the holy ones.
ashâunãm fravashinãm ugranãm aiwithûranãm.
20. Verethraghna (Bahrâm): To Strength, the well-built, beautiful in appearance; to Verethraghna, made by Ahura; to the victorious Superiority.
amahe hutâshtahe huraodhahe verethragnahe ahuradhâtahe vanaiñtyåsca uparatâtô.
21. Râman: To Râma Hvâstra; to Vayu, powerful, who defeats the other creatures: to that part of thee, O Vayu, that belongs to Spenta Mainyu; to the sovereign Sky, to the Boundless Time, to the sovereign time of the long autonomous.
râmanô hvâshtahe vayaosh uparô-kairyehe taradhâtô anyâish dâmãn aêtat tê vayô ýat tê asti spentô-manyaom, thvâshahe hvadhatahe zrvânahe akaranahe zrvânahe daregô-hvadhâtahe.
22. Vâta (Bâd): The bounteous wind that blows, southern, northern, eastern, and western; to the manly capacity for defense.
vâtahe hudhånghahe adharahe uparahe fratarahe pascãithyehe nairyayå hôm-varetôish.
23. Ahura Mazda (Dai pa Dîn): To the maker Ahura Mazda, bright and glorious, and to the *Amesha-Spentas*.
dathushô ahurahe mazdå raêvatô hvarenanguhatô ameshanãm speñtanãm.
24. Dîn: To the most right Chista, made by Mazda and holy; to the good Religion of worshippers of Mazda.
razishtayå cistayå mazdadhâtayå ashaonyå daênayå vanghuyå mâzdayasnôish.
25. Ard: To Ashi Vanguhi; to the good Chista; to the good Erethe; to the good Rasastât; to Glory and Prosperity, made by Mazda; to Pârendi, of

the light chariot; to the Glory of the Aryas made by Mazda; to the kingly Glory made by Mazda; to that Glory that cannot be forcibly seized, made by Mazda; to the Glory of Zarathustra, made by Mazda.
ashôish vanghuyå cistôish vanghuyå erethê vanghuyå rasãstâtô vanghuyå hvarenanghô savanghô mazdadhâtahe pâreñdyå raorathayå airyanãm hvarenô mazdadhâtanãm kâvayeheca hvarenanghô mazdadhâtahe ahvaretaheca hvarenanghô mazdadhâtahe zarathushtraheca hvarenanghô mazdadhâtahe.

26. Arshtât: To Arshtât, who furthers the world; to Mount Ushidarena, made by Mazda, to the well-being of holy Order.
arshtâtô frâdat-gaêthahe garôish ushi-darenahe mazdadhâtahe asha-hvâthrahe.

27. Asman: To the high, powerful heavens; to the bright, all-happy, blissful abode of the holy ones.
ashnô berezatô sûrahe vahishtahe angêush ashaonãm raocanghô vîspô-hvâthrô.

28. Zamyâd: To the bounteous Earth; to these places, to these fields; Mount Ushidarena, made by Mazda, the seat of holy happiness; to all the mountains made by Mazda, that are seats of holy happiness, of full happiness; to all the kingly Glory made by Mazda; to all that Glory that cannot be forcibly seized, made by Mazda.
zemô hudhångô ýazatahe imå aså imå shôithrå garôish ushidarenahe mazdadhâtahe asha-hvâthrahe vîspaêshãmca gairinãm asha-hvâthranãm pouru-hvâthranãm mazdadhâtanãm kâvayeheca hvarenangô mazdadhâtahe ahvaretaheca hvarenangô mazdadhâtahe.

29. Mahraspand: To the holy Manthra Spenta, to the energetic vital force; to the Law opposed to the *Daêvas*, the Law of Zarathustra; to the long-traditional teaching; to the good Law of the worshippers of Mazda; to the Devotion to the Manthra Spenta; to the understanding that keeps the Law of the worshippers of Mazda; to the knowledge of Manthra Spenta; to the innate intelligence made by Mazda; to the intelligence acquired through the ear and made by Mazda.
mãthrahe speñtahe ashaonô verezyanghahe dâtahe vîdaêvahe dâtahe zarathushtrôish daregayå upayanayå daênayå vanghuyå mâzdayasnôish zarazdâtôish mãthrahe speñtahe ushi-darethrem daêmayå mâzdayasnôish vaêdhîm mãthrahe speñtahe âsnahe xrathwô

mazdadhâtahe gaoshô-srûtahe xrathwô mazdadhâtahe.

30. Anêrân: **To the eternal and sovereign luminous space; to the bright Garô-nmâna; to the sovereign place of eternal Weal; to the Chinvat Bridge, made by Mazda;** (31) to the tall lord Apam Napat and to the water made by Mazda; (32) to Haoma, of holy birth; (33) to the pious and good blessing; to the awesome cursing thought of the wise.
anagranãm raocanghãm hvadhâtanãm raoxshnahe garônmânahe misvânahe gâtvahe hvadhâtahe cinvat-peretûm mazdadhâtãm*, (31) berezatô ahurahe nafedhrô apãm aspasca mazdadhâtayå (32) haomahe ashavazanghô (33) dahmayå vanghuyå âfritôish ugrâi dâmôish upamanâi.*

CONCLUDING FORMULA

To all the holy gods of the heavenly world and of the material one; to the awesome, overpowering Fravashis of the faithful, to the Fravashis of the first men of the Law, to the Fravashis of the next of kin; to every god invoked by his own name.
vîspaêshaãm ýazatanãm ashaonãm mainyavanãm gaêthyanãm ashâunãm fravashinãm ugranãm aiwithûranãm paoiryô-tkaêshanãm fravashinãm nabânazdishtanãm fravashinãm aoxtô-nâmanô.

COMMENTARIES ON THE YAZATAS OF THE THIRTY-DAY CYCLES

Each of the thirty days of the month is keyed to a *yazata.* It is the work of magicians to absorb the teaching of each of these into themselves in a systematic way so that the power of the *yazatas* can be accessed at any time to bring right order into any situation and thus effect the will of the initiate. For each of the days there is a specific sacred *manthra* in Avestan. The Avestan texts have in some cases been abbreviated for the sake of this stage of initiatory work. The translations are, however, of the complete text of the first list of *sîrôzah*. There is also a second set of slightly longer *sîrôzah* texts. All of these can be found in *The Zend-Avesta*, part 2, trans. James Darmesteter (Sacred Books of the East, vol. 23).[3] It should be the goal of the

initiate to learn each of these. Into the vibrational code of the holy words is woven all of the teachings of that particular *yazata.* The descriptions below include the basic teachings regarding each *yazata,* but much more can and should be learned about each and incorporated into your understanding of the *manthra.* Translations of the *manthras* generally follow those of Darmesteter. These descriptions can be the bases of your daily meditations, but should be supplemented by the substance of your readings and study as it progresses.

It should be noted that the thirty days of the month coincide more or less with the 30 degrees of the houses of heaven making up the 360 degrees of the celestial circle around the elliptic of the Earth. These thirty days are dedicated to twenty-six distinct *yazatas* (one of which is Ahura Mazda, who has four dedicated days), distributed every seven or eight days. An additional position in the circle is occupied by the collective *fravashis*—all *yazatas* and all humans have one, as does the magician himself or herself. This ideology firmly places the souls of individual humans among the gods and goddesses of heaven—a fact awaiting realization through the art and science of magic.

1. Ohrmazd (Phl.) "The Wise Lord." Ahura Mazda (Av.) "The Wise Lord."
The Creator. Among the Amesha Spentas, the first of them is Spenta Mainyu, or "Bounteous Spirit," which is Ahura Mazda's active and creative motivating force. Guardian of Man, the Sixth Creation. *Yt.* I.

Day Name: Ohrmazd.

Ahura Mazda is the recipient of attention on the 1st, 8th, 15th, and 23rd days of the month. The essence of Ahura Mazda is neither male nor female; Ahura is masculine and Mazda is feminine. This is pure focused consciousness, the true and absolute godhead. This is not personified or anthropomorphized. No narrative myths exist concerning Ahura Mazda, and no images of this figure exist. The ritual Fire (Âtar) is an actual manifestation of Ahura Mazda, not an "image." The Wise Lord is free of all human foibles and *daevic* characteristics. Ahura Mazda is the absolute Creator God. This creative force acts through emanations, the first of which are the Amesha Spentas (Bounteous Immortals) also called archangels. These are the highest coworkers (*hamkârân*) of Ahura Mazda, the first of which is Spenta Mainyu, Guardian of Mankind.

Ahura Mazda is the principal part of a triad, which includes Spenta

Mainyu (Holy Spirit) and Âtar (son of Ahura Mazda).

The relationship between Ahura Mazda and individual human beings is manifold: The Wise Lord is called a friend, and people can address him as such. But this god is also a commanding emperor with individuals being his warriors in the battle against the forces of Angra Mainyu. So Ahura Mazda is a comrade in battle and a colleague in the work of renovating the world. Most profoundly, however, the Wise Lord created prototypes called *fravashis,* which became the souls of all human individuals who have incarnated in the world. In this way Ahura Mazda is the father of all humanity.

When we look back into the most ancient stages of the Indo-European theology, we see that there existed a structure, which can be diagrammed as follows:

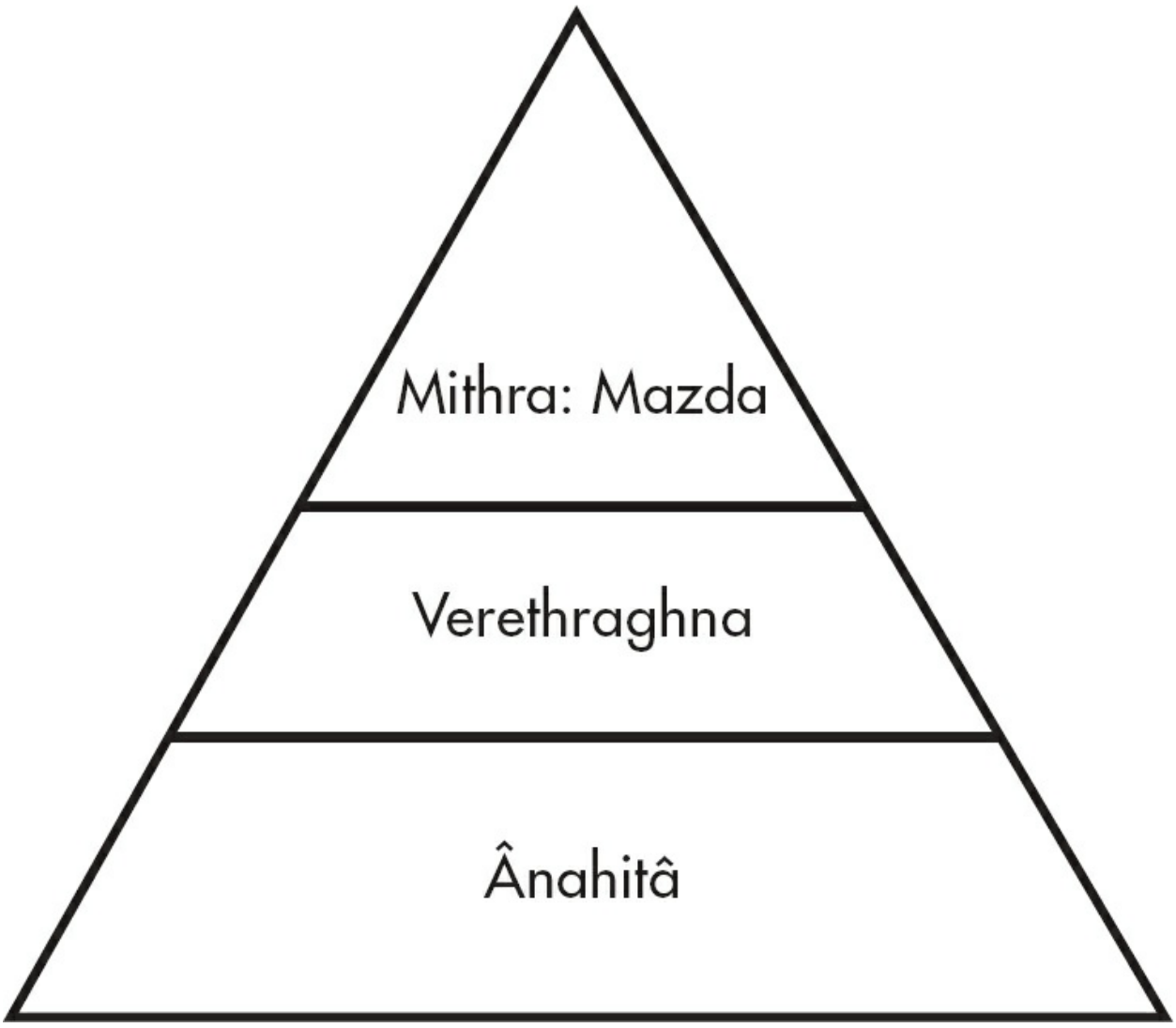


Fig. 4.1. The structure of the stages of ancient Indo-European theology

A comparison with other Indo-European systems shows that Mazda corresponded to Norse Óðinn, Irish Lugh, and Vedic Varuna. The Zarathustran reform was the result of the philosophical Insight of the Prophet who saw that the only one and true God was absolute Consciousness, which corresponded to the idea of Wisdom.

Therefore, the new scheme of theological structure appears as follows:

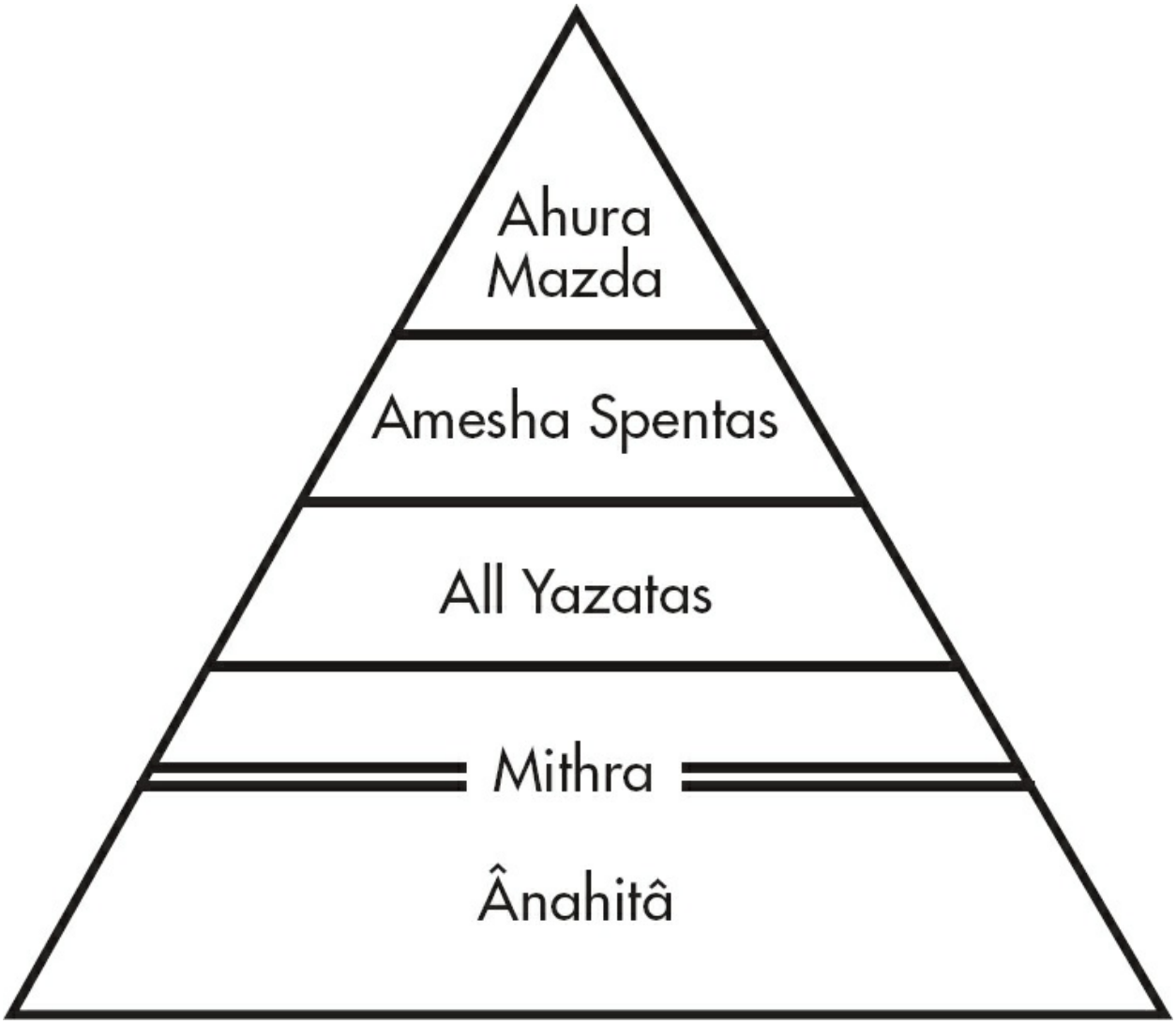


Fig. 4.2. The new scheme of theological structure

Consciousness and the will constitute the subject or "doer" of magical communications. Once the channel or gateway is opened between Mazda and Man through the use of *manthras* and the presence of Âtar (Flame), then the Wise Lord can be addressed directly and as a friend who acts as a partner in the communication of refined meanings and wishes.

2. Bahman (Phl.) "Good Mind." Vohu Manah (Av.) "Good Mind." Guardian of Animals, the Fifth Creation. *Yt.* I.

Day Name: Bahman.

The Good Mind is the highest form of intellect—its goodness is marked by its accuracy and efficiency. It is through the Good Mind that humans can come to understand and comprehend reality in a conscious way so that they might discriminate between right and wrong, between good and evil, and thus be able to choose correctly. Man must come to recognize the ethical aspects of existence so that the whole environment and all the creatures of the Good Creation might be cared for and defended.

In the individual, the Good Mind becomes manifest in the individual *urvan* (soul). Through this, the conduit to divine Insight is opened. A chief function of ritual and *manthra* is to keep the channel clear or "pure" for this communication to occur. The Good Mind is realized in humanity as innate reason or innate wisdom, which is the archetype of pure focused intellect potentially manifest in each individual human being. A second aspect of the Good Mind is the wisdom acquired by learning. Becoming aware of the existence of these faculties, gaining the tools necessary for their development, acquiring the weapons needed to defend them against their adversaries, and allowing them to unfold within us is the complex task of magical initiation. The result of this process is becoming an *ashavan,* a person of Truth/Order (*asha*).

3. Ardvahisht (Phl.) "Right." Asha Vahishta (Av.) "Best Order/Truth." Guardian of Fire, the Seventh Creation. *Yt.* III.

Day Name: Ardibehesht.

Asha Vahishta is the Amesha Spenta that expresses the Truth that is the Cosmic Order. This Order (compare to Sanskrit *rita*) is the Truth, which must be learned, experienced, and eventually understood. It is pure and undefiled,

as is the ritual Fire that gives expression to Asha Vahishta in the natural cosmos.

Asha Vahishta is involved with Airyaman, “Fellowship,” who heals the woes of the world caused by the 99,999 diseases created by Angra Mainyu. The *saoshyants* (“saviors”) invoke him to heal the world. Another figure aiding Asha Vahishta is Saoka, who is the embodiment of weal or powerful well-being, who is said to possess “broad vision,” or “the good eye” (as opposed to the “evil eye” of narrow and limited vision).

By invoking Asha Vahishta, along with the helpers Airyaman and Saoka, Truth and Best Order are brought into the world and thus the *yazatas* will look with broad vision or “eyes of love” (*vouru-dôithra*) upon the body and soul of magicians, anticipating their needs and providing knowledge, power, and well-being.

4. Shahrevar (Phl.) “Sovereign Kingdom.” Khshathra Vairya (Av.) “Desirable Kingdom.” Guardian of the Sky and Metals, the First Creation.

Day Name: Shahrêvar.

Khshathra Vairya is the first of the Creations of Ahura Mazda. Fertile space must be opened, into which the creative force can be poured. This space requires a rigid border or shell to separate it from the void, from the prototypes above and the forces of chaos below.

This forms a veritable crucible for transformations and creations to be brought into being by the Creator. This holy force of separation of things into their proper fertile places is the ancient function of the warrior god. Here his force is channeled in the original, undefiled, and ideal form: that of the protector of the right order within created space.

The Desirable Kingdom is the origin of the ancient Iranian idea of an empire ruled over by a Shahanshah: “King of Kings.” The Desirable Kingdom can be favorably compared to a formal Persian garden: all sorts of flowers are nurtured in the garden, each in its own ideal place, each reaching its own perfected potential. Pests are kept at bay; water and sun are provided. All live in one peaceful garden, happy in each other’s company.

Not only is the sky said to be made of metal, Khshathra Vairya is supported and promoted through the application of arms when words fail to keep the peace and expand the scope of the garden. But ultimately, Khshathra

Vairya is himself only happy when dispensing Mercy and Charity—mercy to former enemies who have become friends and charity for the poor and all who are in need.

5. Spendârmad (Phl.) "Bounteous Devotion." Spenta Ârmaiti (Av.) "Bounteous Piety." Guardian of the Earth, the Third Creation.

Day Name: Spendârmad.

The reflection of this Amesha Spenta in the Indo-Aryan cult is the goddess Aramati, who gives herself to the sacred fire (Skt. Agni) in the form of rarified butter, which feeds the flame. The abstract Mazdan development from this more archaic cult-form is that Spenta Ârmaiti is seen as the pure quality of inner devotion and faithfulness, with which the magician feeds the undefiled flame of the Wise Lord. Abstract, spiritual words are poured into the flame and communicated upward to the realm of *menog*. Spenta Ârmaiti enables this communication and makes it real and effective—not merely rote mechanical sounds.

Rata is the idea of the "gift," that which is exchanged between the gods and the magician in these acts of communication. Because Spenta Ârmaiti was originally an Earth goddess, this Amesha Spenta remains the protector of the Earth. Through her agency, the Creations, and especially human beings, maintain their receptive and devotional attitudes toward the Creator. This receptive attitude helps keep the channel of reception open to the multitude of unrequested blessings and boons, which seem to come the way of the right-practicing magician. It is found that if the psychological instrument is kept clean, needs are met without directly asking. One of the secrets is knowledge of how to maintain this psychological instrument, or soul. The secret (*râz*) is revealed to the individual by experience.

6. Hordâd (Phl.) "Perfection." Haurvatât (Av.) "Perfection." Guardian of the Waters, the Second Creation.

Day Name: Khordâd.

This is one of the Amesha Spentas, or archangels, who was the second to be created. This is the protector of the waters (Âbân).

Haurvatât is paired with Ameretât (thus meaning "perfection" and "immortality," respectively). They hold the ancient Third Function along

with the Great Goddess, Anahîta (see Day Ten, p. 106).

Perfection must be attained before immortality becomes desirable or possible. Haurvatât is the presence of Ahura Mazda's perfection manifest in potentia everywhere in the cosmos. It is, however, real and present throughout the natural and supernal realms. We must recognize it and emulate it. Strive to perfect ourselves and our environments as magical acts. Each act brings the individual closer to perfection and thus the whole universe becomes ever closer to that goal.

Magically, Haurvatât brings enjoyment, comforts, and pleasures (*Y.* IV.1). These pleasures not only bring enjoyment to the life of the individual, and hence to the divine essence of Ahura Mazda, they also directly combat the *daevic* forces of misery, doubt, disease, harm, and vulnerability. The difficult secret is that the bad things in life are driven out by good things, not by multiplying the bad ones. In other words, do not meet violence with anger; oppose it with a joyous heart and victory will always be yours.

7. Amurdâd (Phl.) "Undyingness." Ameretât (Av.) "Undyingness, Immortality, Eternity." Guardian of Plants, the Fourth Creation.

Day Name: Mordâd.

Together with Haurvatât, Ameretât forms the conceptual pair belonging to the archaic Indo-European Third Function, which governs prosperity and well-being.

This is the Amesha Spenta of life and life eternal. Pure vital force is distilled in Ameretât, whose name literally means "un-(*a*-) dying (-*meret*-) -ness (-*ât*)." This corresponds to the Sanskrit *amrita*, which is a word cognate to Ameretât. The greatest agent of magically engendered immortality is the *haoma* or *hôm* drink. It is drunk for the benefit of humans and gods alike.

> There are two Haomas: one is the yellow or golden Haoma, which is the earthly Haoma, and which, when prepared for the sacrifice, is the king of of healing plants; the other is the white Haoma or Gaokerena, which grows up in the middle of the sea Vouru-kasha, surrounded by the ten thousand healing plants. It is by drinking of Gaokerena that men, on the day of the resurrection, will become immortal.[4]

The substances used in the preparation of the earthly *haoma* are for the most part illegal today: ephedra, hemp, and opium. On a magical level, various substances—milk, wine, honey water (hydromel), or even pure springwater or rainwater can be transformed into *hôm* through a combination of ritual action and correct chanting of magical spells (*manthras*).

8. Ahura Mazda with Âtar.

Day Name: Dai pa Adar.

The 30 degrees of the cycle or house are divided into four segments, the first two of seven days, the latter two of eight days. At the end or beginning of each cycle there is a collective focusing on Ahura Mazda and all of the Amesha Spentas. Each of these aspects of the Creator is oriented toward the key *yazata* who is to follow, hence the eighth day focuses on Ahura Mazda as the Creator of Fire (Âtar) and the fact that Fire is seen as a reflection of the nature of Ahura Mazda's very mind on Earth. Things in nature (*getig*) are reflections of qualities in the supernal realm *menog*. Fire is just such a reflection of the mind of Mazda. Hence it was always incorrect to call the Magians "fire worshippers" for they are much more directly devoted to the divine mind—the abstract model of all consciousness—the Wise Lord. All good creatures are endowed with some measure of this quality, from which their goodness is derived. However, only humans and the fire itself can be said to possess in a potential way the full measure of this intelligence. Only humans can become consciously aware of this quality and develop it to its full potential.

9. Âdur (Phl.) "Fire." Âtar (Av.) "Fire." Guardian of the Dwellings of Men. *Âtash Nyâish* 5.

Day Name: Âdar.

Âtar is called "the Son of Ahura Mazda." This flame is the equivalent of consciousness and the flame that burns in each individual, which has to be cultivated and nurtured both from within and from without. This flame is the glory of all the Aryas; that is, of all the people who acknowledge and worship it. It is the glory of the kings, a flame that is handed down from one king to the next in the line of succession. This can be compared to the Germanic idea of the flame that passes through the kingly line of succession from Wōden to

all the subsequent earthly kings.[5]

Âtar is closely associated with another *yazata* called Khvarenah, or Khwar in Pahlavi, which means "Glory." Specifically, this is the power of good luck or good fortune that attaches itself to great individuals. It is a necessity for kings who can rule well—it is the sign of the divine gift. Khvarenah can be seen as a "halo," or nimbus, and appears as such in ancient Iranian art. Another way of looking at Khvarenah is that it defines the inborn or innate talents a person has. These can be developed through *humata–hukhta–khvarshta,* or they can be squandered through bad choices. In each moment of each day, the individual makes this magical choice.

There were originally three types of sacred fires, each corresponding to one of the archaic Indo-European functions.

1. The Sacrificial Temple Fire (for divine communication)
2. The Forge Fire (for forging weapons)
3. The Hearth Fire (for cooking food and warming the home)

To ignite a holy and sanctified fire, a flame or spark should be taken from each of these three types of fire and combined to inaugurate a new sacred fire or temple fire.

In an operative sense, Âtar is the main instrument of magic. He opens the channel of communication between the will of the individual and the power of absolute consciousness and keeps this channel open. The *khvarenah* of the individual can then act in an operative and direct way on the internal and external worlds. Initiation builds and strengthens the *khvarenah,* while Âtar is the gate of communication between the human world and that of the *yazatas.*

10. Ardvisur (Phl.) "The Moist (Fertile)." Aredvî Sûrâ Anâhitâ (Av.) "Moist-Powerful-Spotless." Guardian of the Waters. Female. *Yt*. 5.

Day Name: Âbân.

In the most archaic period, Anâhitâ is the ruler of the Third Function, having to do with fertility, production, well-being, prosperity, and pleasure. She is the prototype of the Great Goddess. She is generally kind and gentle and so was always friendly to the Zarathustran reform.

It is said that when Zarathustra was in his darkest hour as he was trying to awaken the people to the truth of his message it was the encouragement of Ahâhitâ that sustained him and gave him direction. This was because her principle, better than any other, realized the benefit of the Truth among the people.

She is the source of all waters, a heavenly spring, which gives rise to a cosmic stream flowing down from this celestial, starry source, giving us all the beneficial waters necessary to life. These holy waters purify (empower and make effective) the semen, the womb, and the milk necessary for the reproductive process to occur in a happy and healthy manner.

Historically, Anâhitâ held the position as the Great Goddess in the whole vast region of Eranshahr. This was larger than any empire up to that time, and so when the Greeks encountered the Great Goddesses of other peoples, they often misinterpreted them as really being a form of the Iranian Anâhitâ. The Greek form of her name is Anaïtis.

It is important to understand that Anâhitâ forms a natural polarity with Ahura Mazda. This polarity, while a manifestation of the universal principle of duality, is in no way tinged with the paradigm of Good against Evil. Anâhitâ rules over the waters and liquids, whereas Ahura Mazda rules the fire; the Goddess is represented by elaborate and detailed sacred images and icons, while the Wise Lord has no visible image or representation in art; Anâhitâ is sensual and tactile, while Ahura Mazda is spiritual and abstract.

This theological polarity is reflected in the liturgical and magical polarity between fire and water (liquids). The highest expression of this is found in the juxtaposition of the sacred fire (Âtar) and the sacred drink (*haoma*). Other liquids, such as water, milk, and wine can also help form this polarity with fire. This polarity is akin to an electromagnetic model through and by which energy is produced and which constitutes a current effecting communication between the worlds.

This fire-water polarity is also found in the Germanic cosmology, as the *Prose Edda* describes this polarity first, before the water turns to ice as it approaches the fiery realm in the cosmogonic myth.

The Âbân *Yasht* (XXX, 126–129) contains a detailed description of her physical appearance: she is tall, strong, fair bodied, and of glorious lineage; she has “girded her waist tightly, so that her breasts may be well-shaped, that

they may be tightly pressed";[6] she wears an eight-rayed diadem with a hundred stars, four-lobed earrings, and a necklace; she carries the sacred *baresma,* and her body is draped in a cape of beaver fur.

A powerful invocation to Anâhitâ occurs in the same *Yasht* (XXX, 130–32), which concludes:

> Through the strength of this sacrifice, of this invocation, O Ardvi Sûra Anâhita! come down from those stars, towards the earth made by Ahura, towards the sacrificing priest [*zaotar*], towards the full boiling milk; come to help him who is offering up libations, giving gifts, sacrificing, and entreating that thou wouldst grant him thy favors . . . I bless the sacrifice and prayer, and the strength and vigor of the holy water-spring, Anâhitâ.[7]

In the practice of magic, Anâhitâ is of extreme value. She bestows victory, riches, pleasure, well-being; she supports you in your noble efforts unconditionally and can always be relied upon in times of need. She will appear to you when there is a time for change in your life.

11. Khorshêd (Phl.) "Sun." Hvar Khshaêta (Av.) "Radiant Sun." Guardian of the Universe. *Yt.* VI.

Day Name: Khorshêd.

This spiritual Sun is exemplified by our own physical sun—it shares the characteristics of radiance, warmth, and centrality (Mazdan scientists determined that the sun held a central position in the planetary system). The spiritual Sun is invincible and cleanses all impurities. Its power stimulates all the *yazatas* who take it upon themselves to transmit the central power of the Sun to the Earth and to the Good Creations that inhabit the Earth.

The Sun puts to flight all the unclean and impure entities that would harm the Good Creations or interfere with the beneficial process of life and the enjoyment promoted by the *yazatas.*

Since the most ancient times, the Sun has been associated with the symbolism of the horse. In Germanic myth the Sun is said to be pulled in a chariot by horses; in Vedic India, the Ashvinau (twin horses) herald the

dawn. This equine symbolism reinforces the idea that the Sun is powerful and dynamic, able to overcome anything set against him.

In magic, the *yazata* of Khorshêd will aid the magician in strengthening his own power, clearing the way for the will of the magician to be made manifest, and opening the mind to the central light.

12. Mâh (Phl.) "Moon." Mâh (Av.) "Moon." Guardian of the Seed of the Bull. *Yt.* 7.

Day Name: Mâh.

The Moon is a powerful *yazata* in its own right. He is the friend of the Sun in that they cooperate with one another. The light of the Moon is reflected light and thus is reflective, providing wisdom and thoughtfulness. His light is filtered and modulated in such a way that it can transform substances in ways the Sun cannot.

One of the most important functions of the Moon is as the preserver and storehouse of the seed of the cosmic ox or bull. This bull—the soul of all animals—was killed at the dawn of creation by the sterilizing forces of Angra Mainyu, but the bull's seed was transported to the Moon where it was preserved and eventually gave rise to the remanifested cattle as well as myriad other species of beneficial animals and certain plants. Destructiveness had won a battle, but the Good struck back with even more life than before. The Moon is the magical preserver and restorer of the life force.

The Moon is a magical aid in all acts of the transformation, preservation, and protection of living beings.

13. Tishtar (Phl.) "Star/Sirius." Tishtrya (Av.) "Sirius." Guardian of the Rains. Male. *Yt.* 8.

Day Name: Tîr.

Tishtrya can refer to the star Sirius, or any of the four Royal or Guardian stars in Mazdan astrology:

> Tishtar (Aldebaran) in Taurus: Watcher of the East
> Haptokring (Regulus) in Leo: Watcher of the North
> Sataves (Anteres) in Scorpio: Watcher of the South

Vanant (Fomalhaut) in Taurus: Watcher of the West

All of these stars are mentioned in the *sîrôzah.* Tishtar is called the "first" of all the stars, and so, in a sense, can be seen to represent all stars in the system. The month Tîr and the thirteenth day of all months are dedicated to him.

Mythically, Tishtar is the bringer of rain and the breaker of the *daeva* of drought, Apaosha. But Tishtar can only defeat Apaosha once he has been strengthened by the ritual acts of Mankind. Tishtar appears as a youth of fifteen years of age for the first ten days of the month, as a bull during the second ten days, and as a horse for the last ten days.

The "stars" are seen as the source of waters on the Earth. This may be scientific fact, as ice came from space on comets and this was the water that helped create, and then became contained in, the Earth's atmosphere. In the beginning these waters flooded the Earth's surface, driving huge numbers of the *daevas* into holes, keeping them at bay.

Magically, the stars are a source of sustaining water, or life force, which gives rise to and nurtures all organic existence. Call on Tishtar to break restraints on life force, to end drought, and feed the soul with what it needs.

Note on the symbolic constellation of sun-moon-star-bull-Mithra: In the sequence of symbols just examined within the context of the *sîrôzahs,* the alignment of sun-moon-star-bull-Mithra should stand out. This constellation is often found in Mazdan formulas. But it is also found in the symbolism of the tarot (first attested in fifteenth-century Italy), which contains the Arcana (Secrets): the Star, the Moon, and the Sun. This complex is further extended in the context of the Mithraic Mysteries, with their ultimate origin in Iran. This constellation of symbols cannot be coincidental. Many of the mysteries of these connections are discussed and explored in my book *The Magian Tarok* (Lodestar, 2015).

14. Gôsh (Phl.) "Cow." Gêush (Av.) "Cow." Guardian of All Animals. Female. *Yt.* IX.

Day Name: Gôsh.

Here we again meet with the cosmogonic myth of the great archetypal bovine. This entity is sometimes seen as a bull, sometimes as a cow, and is

often called an ox. The original cosmic bovine was killed, as we learned, by the effects of *daevic* forces of disease, but the soul (*urvan*) ascended and is known as Gôshûrûn. In this form she gave rise to all animals and certain plants. Gôshûrûn is a female *yazata,* also known as Drvâspa, "she who keeps horses healthy."

Gôshûrûn—the soul of all animals—is said to be heroic, nourishing, and courageous.

The importance of cattle and horses to early Indo-European society cannot be overestimated. The horse was the key to success in battle and to the ability to traverse the wide open spaces of Central Asia and beyond. Cattle formed the basis of their economic life and sustenance. Zarathustra's philosophical reforms of archaic Indo-European religion were in part a reaction to the abuses and excesses of society in his day. In their lust for power and pleasure, they over-sacrificed. Zarathustra's reforms make him the ultimate father of ecology and animal rights—of which Gôshûrûn is the divine protectress.

Magically, Gôshûrûn is invoked to protect and defend good and beneficial animals of all kinds.

15. Ahura Mazda with Mithra.

Day Name: Dai pa Mihir.

The fifteenth day is devoted to Ahura Mazda in special partnership with Mithra, to whom the next day is dedicated. The pairing of Mithra and Mazda is an ancient one, as these two archetypes were paired in the most archaic Indo-European pantheons: Týr and Óðinn in the Germanic; Mitra and Varuna in the Indic. The Wise Lord is the higher form of pure consciousness, whereas Mithra (Contract) is the divine link between humanity and the realm of the gods.

16. Mihr (Phl.) "Contract." Mithra (Av.) "Contract." Guardian of Light, Truth, Pastures, and All Creatures. Male. *Yt.* X.

Day Name: Mihir.

Mithra is the divine intercessor par excellence. In the most archaic times, Mithra was simply the god of justice born of the social contract, the same

position held by the Germanic Týr and the Vedic Mitra. Zarathustra's insight and revelation provided a special place for Mithra.

Mithra is the Light—of the Sun and of the Stars. The vault of heaven is conceived of as a stone or crystalline surface over the Earth, forming a sort of "cosmic cave." The light of Mithra originally penetrated the sky on December 25. So it can be said that Mithra was "born" in a cave on December 25. The chief function of the Light is the formation of a Contract between the *yazatas* and humanity. If Man is the loyal warrior, the King will reward him.

Because the Light forms the connection between the *yazatas* and the individual, it is through him that the realm of the divine is most accessible—he hears petitions and appeals and is the most active transmitter of Man's thoughts, words, and deeds to the realm above. The stars show the places in the stone sky where Mithra penetrated its surface, and the pattern of these constitute a complex communication between gods and humans. This is an essential theory behind Mazdan astrology.

Magically, Mithra is an aid in works of protection, to gain friendships, good business relations, victory, and prosperity. It is no wonder that his cult, in an innovative form, was exported to the Romans and subsequently became the prototype of the fraternal lodge, making all worthy men brothers.

17. Srôsh (Phl.) "Obedience." Sraosha (Av.) "Obedience." Male. Guardian of Word Formulas and of Mankind. *Yt.* XI. and *Y.* LVII.

Day Name: Srôsh.

Here we have an abstract concept realized as a *yazata.* The pattern is that of "obedience," namely the discipline and motivation (mainly based on observed good results) to maintain the integrity of the form of the word formulas handed down to the present generation from the past. This is the greatest sign of adherence to the way of the *Mazmaga,* the Great Fellowship, founded by Zarathustra nearly four millennia ago.

Sraosha is a judge of the soul at the Chinvat Bridge and is a direct teacher of religion to the individual in life. Sraosha is the *manthra* made flesh, the actual physical performance of the formula that vibrates into living beings. He is armed with a spear. This Obedience is seen as a martial weapon, as any disciplined warrior society—like the ancient Persians—can attest is true.

Obedience to good orders and good form is a mighty weapon that crushes the skulls of the enemy. Sraosha smashes *daevas* efficiently.

Obedience to the form of magical training is an essential skill to acquire. Obedience for its own sake is useless—it is obedience to good form and good words that is meant here.

18. Rashn (Phl.) "Truth, Veracity." Rashnu Razishta (Av.) "Truest Truth." Male. The Guardian of Truth. *Yt.* XII.

Day Name: Rashn.

Rashnu is an abstract entity related to both Mithra and Ahura Mazda. He is invoked at the ancient ritual of the judicial trial by ordeal (Av. *var nîrang*). Truth was invoked so that justice would prevail. This is directly related to the Germanic idea of invoking Týr at judgments and battles. His truth is pure veracity. *A nuanced difference exists between this truth and Asha, cosmic Order/Truth.*

Rashnu, Mithra, and Sraosha form a triad that judges the soul of the dead. Rashnu holds a balance to weigh the good and bad deeds of the individual —"he makes no unjust balance" (*Minokhirad* II, 120–21). He favors no one person over another due to his or her position in life. His is the pure objective Truth. He is the celestial judge.

Arshtât is the feminine counterpart to Rashnu. The twenty-sixth day is dedicated to her.

Truth and truth-telling is the greatest weapon against the forces of degradation. This practice causes the individual to grow and thrive and collectively the community of truth-tellers causes the whole world to increase in power and prosperity.

Magically, Rashnu is invoked for legal cases, the punishment of thieves, wrongdoers, and liars. Rashnu promotes happiness, progress—clear vision over time and space—and the destruction of falsehood.

19. Fravahr (Phl.) "Immortal Soul." Fravashi (Av.) "Divine Soul, Guardian Angel." Male and Female. The Guardian of the Individual. *Yt.* XIII.

Day Name: Farvardîn.

The myth of the *fravashis* has been previously discussed. It is important

to realize that each individual has his or her own individual *fravashi.* Differences in faith exist as to whether a *fravashi* may have different human bodies over time. Regardless, the *fravashi* is a unique individual divine spark. It is a *hamkâr,* coworker, of Ahura Mazda in the task of perfecting the world. The work of magic—the art and science of the *magavan*—is to gain consciousness of this being within us and complete its development. It is an entity of tremendous power and wisdom. The *fravashis* are similar to Indian *pitris,* Roman *manes,* and Germanic *fylgjur.*

The *fravashis* are not *yazatas* as such, but they are highly akin to them—especially the *fravashis* of heroes, holy men, or other highly developed individuals. Collectively, they hold a place in the magical cosmos equivalent to the *yazatas.* Yet we should never lose sight of the fact that these are individual manifestations—each ideally a warrior and co-worker functioning on the side of Ahura Mazda in the cosmic battle against the Lie, the *druj.*

Our highest work is the discovery and development of our own *fravashis,* becoming consciously guided by them, and eventually to realize our own selves within them.

In the magical sphere it is important to understand that the *fravashi,* working with other parts of ourselves, is the true subject ("doer") of magical acts of operative theology, as well as its ultimate object. The aim of the *magavan*'s craft is to gain awareness of, and be informed by, the individual *fravashi.*

20. Bahrâm (Phl.) "Victory." Verethraghna (Av.) "Smiter of Resistance, Victory." Male. Guardian of Victory. *Yt.* XIV.

Day Name: Bahrâm.

Verethraghna is the ancient Indo-European warrior god, akin to Indra of the Vedic Indians, Thor among the Germanic peoples, and so forth. However, the Mazdan tradition looked at this power in a rather refined way. He is not a violent brute but a paragon of shining, victorious power. He is able to overcome resistance, both inner and outer.

Verethraghna appears in ten incarnations: as wind, a bull, a horse, a camel, a boar, a youth of fifteen years of age, a raven, a ram, a buck, and as a man. Among the most referenced forms of Verethraghna is his raven form. He accompanies Mithra in the form of a victory-bringing raven. A whole

section of the *Yasht* devoted to him describes the magical properties of the raven's feather.

> 34. We sacrifice unto Verethraghna, made by Ahura.
> Zarathustra asked Ahura Mazda: "Ahura Mazda, most beneficent Spirit,Maker of the material world, thou Holy One! If I have a curse thrownupon me, a spell told upon me by the many men who hate me, what isthe remedy for it?"
>
> 35. Ahura Mazda answered: "Take thou a feather of the raven, the Verethraghna, O Spitama Zarathustra! With that feather thou shalt rub thine own body, with that feather thou shalt curse back thy enemies." (Bahram *Yt*. XIV, 34–35)[8]

Instead of trying to get a god of victory to fight for you, rather Verethraghna provides a modality for Magians to learn for themselves the technologies of victory so that they may assert their own victory, acting in the role of the god. Inner resistance is vanquished through initiation and outer resistance is overcome as a matter of course.

Verethraghna provides bodily strength, victory, and protection from all enemies. He is powerful in all conflicts, physical and ideological.

21. Râm (Phl.) "Peace." Râman (Av.) "Peace." Male. Guardian of Good Pastures. *Yt.* XV.

Day Name: Râm.

This is a double-aspected degree. It is devoted to both Râman and to Vayu.

Râman is the giver of joy, peace, and security in the soul and in the world. He provides for fertile fields and healthy plants.

The majority of the Yasht named after Râman is, however, devoted to another entity: Vayu. Vayu is an extremely archaic Indo-European deity of the atmosphere—the space between the earth and the vault of heaven. It is said that even Ahura Mazda sacrificed to Vayu in order to strike against Angra Mainyu. It is in the space defined by Vayu that the battle between

Good and Evil occurs and within this space the two qualities are mixed. So there is a beneficent aspect to Vayu and a malevolent one. As such, Vayu is an effective fighter for the Good—if used rightly. The next day, Bâd, is also intimately tied to Vayu, as we shall see.

Vayu is the wind that brings the rain and storms. He rules the void between the upper world and the netherworld. Hinnells summarizes:

> There is a sense of the "neutrality" of Vayu, for there is both a good and an evil Vayu. Some scholars believe that in later thought he was divided into two figures, but in the early period there was the idea of one figure embodying the dual features of a beneficent yet sinister, awesome power, the pitiless one who is associated with death, whose paths no one can escape. If properly propitiated he will deliver men from all assaults, for the wind moves through both worlds, the world of the Good Spirit and the world of the Evil Spirit. He is the worker of good, the destroyer, the one who unites, the one who separates.[9]

Magically, Vayu gives intelligence of things both Good and Evil and allows the magician insight into Evil from the inside.

22. Wâd (Phl.) "The Good Wind." Vâta (Av.) "Wind." Male. Guardian of the Breath of Life. *Yt.* XI.

Day Name: Bâd.

Vayu and Vâta together form a dyad, and within each there is a further dyadic relationship between their Good and Evil aspects. They are natural qualities but utilized correctly and wisely are among the most powerful weapons in the Mazdan arsenal against degradation.

Both Vayu and Vâta are linked to the idea of the breath of life, comparable to Sanskrit *prana* or Norse *önd* and *óðr*. The etymology of the Germanic god-name Wōðanaz is linked to **wet-*, the same Indo-European root that underlies the name Vâta.

Vayu literally means "the blower," and *Vâta* means "the blown." Together they form the dynamic space in which humanity acts in our struggle for self-development and cosmic transformation. Left to its own, the

atmosphere can quickly become chaotic and miserable—it is the task of humans individually, and humanity collectively, to bring beneficial order to this atmosphere on all levels—spiritual and physical—and thus bring forth happiness.

Vâta is the giver of life and an all-encompassing force. Magically, these ideas are linked to the practice of breath control when performing *manthras* to maximize their effectiveness and power.

23. Ahura Mazda with Daêna.

Day Name: Dai pa Dîn.

The twenty-third day is a refocusing on Ahura Mazda, this time in special conjunction with Daêna. Thanks to the Insight (Daêna) of Zarathustra, Mankind first gained knowledge of the actual nature of the Wise Lord by means of the Good Mind (Vohu Manah).

24. Dên (Phl.) "Religion." Daêna (Av.) "Insight, Conscience; Religion." Female. Guardian of Conscience and Religion. *Yt.* XVII.

Day Name: Dîn.

True philosophy begins with the gaining of insight into the actual nature of things. One's conscience is a guide to the discovery of this great mystery (*râz*). Once it is gained, the pathway to power is clarified—the sort of illusions and delusions that are common in the lives of sorcerers lose their grip and disappear. There can be no more important part of the practice of true and original magic than this.

The *daêna* is also part of one's soul and is the place within where one's good and bad deeds are recorded. The embodiment of one's *daêna* in the form of a fifteen-year-old girl will appear to the soul postmortem at the Chinvat Bridge. She appears with a group of dogs who will assist in the weighing of the thoughts, words, and deeds of the soul by the *yazatas* Rashnu, Mithra, and Sraosha.

Chista complements and completes the working aspect of Daêna by embodying the correct knowledge and from a ritual action and word. She directly instructs the magician on these matters from within.

These two female *yazatas* guide the initiate toward "bliss" (Av. *farjânak*

or *nirvânajñâna*).

25. Ard (Phl.) "Faithfulness." Ashi (Av.) "Reward." Female. Guardian of Fortune. *Yt.* XVII.

Day Name: Ard.

Ard is the female *yazata* of faithfulness to correct form and formulas in ritual and philosophy. This correctness leads directly to the bestowal of material rewards so that the name can also literally mean "things attained" or "wealth." She is also instrumental in the bestowal of divine grace or kingly glory (Av. *khvarenah*), which manifests as a nimbus or halo around the head and shoulders of the one so gifted. It is explicitly stated that this kingly glory cannot be seized by force—rather it must be attained by virtue, noble effort, and the right appreciation of reason.

The name is derived from Av. *ashay,* which really refers to the process of rewards, which naturally come as a result of one's actions, good or bad.

Ashi is also directly linked to Chista (religious knowledge), Erethe (thought), and Rasãstãt (thoughtfulness). Pârendi is the Keeper of Treasures to which Ashi is the key. It has been noted that modern Zoroastrians are among the wealthiest people in India, as well as in other communities around the world. Part of this is due to the inner approach they have to wealth and its accumulation: it is a good thing to become wealthy, for the Wise Lord wants this for the faithful; wealth begins with faithful thoughts, words, and actions, and it is the greatest responsibility of the wealthy to give back to the community and become well known for their generosity.

Magical goals are obviously tied to wealth and the acquisition of treasure. However, all will be fleeting if one is not generous to the poor, to fellow religionists, and to the temple.

26. Âshtâd (Phl.) "Justice." Arshtât (Av.) "Truthfulness; Justice" Female. Guardian of Truth. *Yt.* XVIII.

Day Name: Âshtâd.

Arshtât (Truthfulness) is another of the several abstract *yazatas* to be realized and internalized by the Mazdan magician. She is invoked in tandem with Rashnu Razishta (Truth). The embodiment of these qualities has the

practical result of gaining the *khvarenah* (Glory)—a sign of the possession of great luck, power, and knowledge. The Mazdan emphasis is that this quality cannot be won by force or gained by any other means other than ethical action, words, and thoughts.

Yasht XIX, 34, records that when the mythical king Yima "began to find delight in words of falsehood and untruth," the Glory flew away from him.

Arshtât and Rashnu are linked with the mythical mountain Ushi-darena (Keeper of Understanding). This mountain both provides and maintains understanding and is worshipped by day and night.

Magically, both Arshtât and Rashnu help humans maintain the discipline of truth-telling with rituals of magical purification, which opens a channel directly to the production of the substance of the Khvarenah. With this quality most magical objectives can be realized as direct acts of will.

27. Âsmân (Phl.) "Sky." Âsmân (Av.) "Sky, Heaven, Stone." Male. Guardian of the Sky.

Day Name: Âsmân.

Âsmân is the vault of heaven itself. Mythically, this is said to be made of stone or crystal. It forms a solid barrier between the transcendent world of the gods and the atmosphere between heaven and earth. The fixed stars are seen as apertures of light entering from the world beyond. That these openings appear in certain precise points is in itself a mode of communication between the *yazatas* and humanity. The light of the stars is, as we have seen, the light of Mithra, the stone vault constitutes a sort of "cave" into which he is born.

It should be noted that here and elsewhere these conceptions are not understood literally or only in the physical (*getig*) way. As the physical world reflects the divine prototype (*menog*), so too can the physical world be seen as a projection from a realm beyond it. Keen observation of *getig* leads to knowledge of *menog*. This is why the Mazdan way has always been cooperative with scientific knowledge.

Âsmân is the container made of the hardest stone.[*3] Âsmân contains all the other Six Creations and allows the conscious mind of the individual to consider and focus on all of them and thus work with them. Together with the Earth, Âsmân forms a sort of crucible of transformation for magical progress. It is upon the face of Âsmân that the 360 degrees of heaven are inscribed, and

there too are the 180 doors on the eastern horizon through which the Sun enters, and the 180 doors on the western horizon through which the Sun departs the celestial space daily. These doors mark the day-to-day progress of the initiate as the Sun appears to rise and set in a different position each day throughout the year. In a magical sense, Âsmân creates the condition in which mental concentration can be achieved, a faculty without which the Good Mind would be ineffective in the world.

28. Zamyâd (Phl.) "Earth." Zam (Av.) "Earth." Female. Guardian of the Earth. *Yt.* XIX.

Day Name: Zemyâd.

The Earth is one of the Seven Creations. She nurtures, nourishes, and makes everything plentiful. She is receptive and fertile (productive and reproductive). The Earth is the necessary basis for all growth and well-being of Mankind.

The *Yasht* that bears her name is mainly devoted to an exalted aspect of Earth—the mountains—and to the kingly Glory (Khvarenah). Ancient Zoroastrians did not worship in temples but in the open air on mountaintops and high slopes.

Again there is a link between Mount Ushi-darena (Understanding) connected with kingly Glory, which cannot be forcibly seized, so that Rashnu and Ashtât form a triad with Zamyât in the midst of which is Mount Ushi-darena. Truth and Truthfulness are rooted in the Earth, and an apex of which is the Mountain of Understanding.

Ethically, humanity is charged with the care of the earth, waters, air, plants, and animals. Magian power (Glory) is built through ethical truth-telling and the limitation of lying on the part of others. Simply put, do not put others in a situation in which they would be tempted to lie.

Magically, the Earth is invoked to bring things to their concrete manifestation and to nurture your life and ideas.

29. Mahraspand (Phl.) "Sacred Word." Manthra Spenta (Av.) "Bounteous Sacred Word." Male. Guardian of Formulated Utterances.

Day Name: Mahraspand.

Mazdan magic is made up of a combination of millennia-old verbal formulas, equally archaic symbolic actions, natural currents of energy channeled and directed by gestures, and properly timed contact with objects of power. But it is the Holy Word—ritual formulas in the Avestan and Pahlavi languages—that houses the most important aspect of this form of magic. The words can have effect without gestures, but the reverse is not true.

The Manthra Spenta forms a "Law"; that is, a code of thought that belongs to Mazda and Zarathustra and which is opposed to the *daevas.* These formulas are described as being traditional, memorized, understood, and performed orally. These features are necessary to their effectiveness. A devotion to Manthra Spenta is needed. This, combined with all other factors, leads to the acquisition of Wisdom and Power.

The uttering of Manthra Spenta—with correct sound, understanding, and ethical stance—can lead directly to manifestations in the world of events and physical phenomena.

Manthra Spenta is a tool and weapon, as well as an end in and of himself. Great power is gained in the process of memorizing Avestan formulas.

30. Anêrân (Phl.) "Endless Light." Anaghra Raocha (Av.) "Endless Light." Male. Guardian of the House of Ahura Mazda.

Day Name: Anêrân.

This is the realm of pure, boundless Light beyond the world of manifestation (*getig*) in that realm beyond the limits of *menog.* It is fitted out with the prototypes of everything good and beneficial. The abode of Ahura Mazda, Garô-nmâna, is made up of this Light, as are the Amesha Spentas and the *fravashis,* or prototypes, of humans and all the other Creations.

The mode of access to this realm is the Chinvat Bridge, across which each must pass after death. This bridge corresponds closely to the Norse Bifröst Bridge. The idea of "infinite light," so well developed here, was probably also the source of the *Ain Soph Aur* concept in the Hebrew Kabbalah.

This multipart *sîrôzah* contains magical keys to two concepts: the infinite light as the ultimate fuel for the good blessing (*âfriti*) and for the curse (*upamana*), both effected by either thoughts or words. Curiously, it is said

that with blessings the spoken form is more powerful, whereas with curses the thoughtform alone is seen as more effective. The *upamana* should not be considered as an act of sorcery or witchcraft, rather it is an aggressive formula used against the forces of Angra Mainyu and related manifestations in critical or emergency situations.

READING CURRICULUM

The contents of this book concentrate on the acquisition and application of magical technologies for progressive self-development and for the general improvement of the world. The reason these two things go hand in hand is that the individual improvements are accelerated by environmental development, and the reverse is also true. The individual is of extreme importance in the Mazdan philosophy because each individual possesses a *fravashi*, or "holy guardian angel," which is in fact an exponent of the individual's true self derived from its heavenly archetypal prototype.

There have been many books of magic, and books about magic, yet few if any have been dedicated to the original form of this craft practiced by the *magavans.* To become initiated into the original ways of the magical art and science of the ancients, we need to learn about the history, culture, and spiritual heritage, which gave shape to the practice of the first Magians. To do this, the student should undertake a curriculum of reading in three categories: magic, philosophy, and history. The objective of this study is the deepening of contextual knowledge about the practices so that they will be most effective and transformative.

The bibliographies provided in this book provide many titles worthy of study, but the reading course can be drawn from a wide array of works. The important thing is that both the quality and quantity of the works be sufficient to complete the process of contextual learning. I would suggest that one book of philosophy and one of history be read each month of the overall curriculum, and that two or three books of basic magical theory and practice be read in the first three months by those students who are not already well versed in the basic skills of meditation, concentration, and visualization. I cannot overemphasize the necessity of this outside study—it provides the psychological context in which the practical exercises of this curriculum can and will take root and provide the fruits of your efforts.

THE WRITTEN RECORD

Rûznevesht

The act of keeping a record of your daily initiatory work is important on many fronts. It makes you consciously aware of the progress you make and the steadiness of your effort. This is not merely a passive record but an active tool of initiation or magical training. Record your results each day immediately after closing your daily ritual work. Record the date and time of work along with any meditative insights, the quality of the performance, problems, and so forth. You can and should also write in this book any other important ideas you have throughout the course of the day, and especially perhaps in the evening just before going to sleep.

The first role of this document is, of course, the recording of what you did and how well you did in the effort of daily work. Obviously any unusual events or phenomena should be recorded. Any insights or realizations that occur to you based on the mediation of the day should also be written down. Again, these meditations are acts of synthesis wherein you bring together what you are learning of Mazdan teachings and the practical and experiential work that occurs during the daily curriculum of magical training.

Every entry should have a similar format so that the record can be reviewed easily. Here are two example entries from my *Rûznevesht.* The first is taken from an early phase of my own working of this system, the other from later on in the process.

> *A. 20. Bahram: Khordâd—Âtar. 8:00. Well done. Breaker of resistance. Resistance is constant in the world. It must be constantly broken. It is broken with constantly applied strength. Every moment of every day that strength is applied, resistance is broken. We are encouraged as we feel resistance being broken.*

> *B. 19. Farvardîn: Dae—Âtar. 22:00. Excellent. Magic is not sorcery. Sorcery is motivated by the* druj*. Magic is communication with the* fravashi*, the development of the* fravashi*, acting from within the* fravashi*, which is always true. Magic is what you do as you enter the pantheon. Insight: The position of the sun at the moment of birth orients the soul to eight other points in the circle of 360 degrees, each 40 degrees separate from the other, forming a nine-pointed star made up of three interlocking triangles. This forms an esoteric reading of the soul. [Lord Wisdom sows more seed than the gardener can harvest.]*

Note that the number, name, and significance of the day is recorded along with the word *Âtar*, meaning that the work was done in the presence of an actual flame. The time of day is also given. This is followed by notes on the quality of the work: Were the *manthras* performed well and smoothly with good awareness and concentration? To this is appended any thoughts or reflections from a meditative perspective. Later in the day, other notes from readings may be added. This type of daily record is kept for at least one year during the initiatory process.

THE ETHICAL RECORD

Around the third month of the initiatory process, we add another task. This is a record of your ethical work: What good have you done, what truth have you told, what insights have you had? When, on the other hand, have you done bad things, told lies, or thought negative thoughts? To begin making a record of this kind will quickly work its own kind of magic to turn your whole being toward becoming an *ashavan:* a person of truth. Truth is power. A part of one's soul—the *daêna*—is keeping this record regardless of your awareness. It is said that after death the individual will meet this entity before the attempt is made to cross the Chinvat Bridge into the supernal realm. There the record will be played out in all its glory and all of its horror. By confronting this mechanism now and working with it in life, *ashavans* ensure for themselves safe passage over the Chinvat Bridge and secure for themselves great power in life. You can make two columns in the record: one headed by the word *Asha* (Truth/Order) the other by the word *Druj* (Lie). All thoughts, words, and deeds that belong in the first column are recorded there; all that belong to the other column are written there. It will be found that the act of shining the light of conscious awareness on the Lie will quickly cause it to shrink and shrivel and increasingly lose its power in your life.

FRAVASHI-WORK

In each person lives a core essence called the *fravashi.* It is an important part of magical work and initiation to discover the characteristics of this entirely individual entity—normally a mystery to the average person—and to become

increasingly transformed by its ideal form. The first stage in this voyage of rediscovery involves rigorous self-analysis. Make notes concerning what you think are your strongest and most positive character traits, then identify your weaknesses or negative traits. It may ultimately be discovered that not all of what you now think of as strengths are actually positive, and by the same token not all of what you at first perceive as negative traits are actually weaknesses. However, bringing these ideas out according to this model will begin to make these features known to your conscious mind. Your *fravashi* is what it is and always has been. It is your work to uncover its mystery and realize it.

The next phase of discovery is to classify the nature of your *fravashi* with respect to the mysteries of the Mazdan calendar. This is done by analyzing yourself according to the meaning of your birthday.[*4] Now consult the tables found in appendix E and synthesize the esoteric meanings of the day of your birth with the month. By combining them you will get a basic understanding of your esoteric core. In this computation it is important to know that the Mazdan day begins at sunrise, not at midnight. So if you were born at 3:00 a.m. on conventional October 29, your Mazdan birthday would actually be October 28 (Âbân Mâh), as the sun had not yet risen on October 29.

The purpose and direction of the exercise of gaining an understanding of your core esoteric personality is to acquire knowledge of your angelic nature —your divine self—expressed by your unique *fravashi.* Knowledge of this entity should be built up over time; it is your ideal self. It does not represent an ideal made up of daydreams and fantasies—often instilled in you by negative forces—but rather one that is real and positive. It is toward this individual spark of the divine that the magician seeks to evolve. It is who you truly are, and so it is this, which you seek to become. Just as the *daevas* try to hide the true nature of divinity from us, they also attempt to obscure our own individual *fravashis.*

Record all of your work regarding the discovery of your innermost self as it will become increasingly valuable as your initiation progresses.

CONCLUSION OF THE FIRST PHASE OF INITIATION

At the end of the twelve-month process of magical training, you will be prepared for your ceremonial initiation. If you know a magician of the *Mazmaga*, an initiate willing to initiate you, you should arrange for this as soon as possible. If, however, you find yourself isolated from others, you can undertake the rite of self-initiation as outlined in chapter 5. In reality, by the time you have reached the twelfth month of your training you should have made contact with at least one other magician of the Great Fellowship to support you spiritually, and certainly the *yazatas* will surround you at the time of your self-dedication.

After this rite has been performed, you will be empowered to undertake all the workings of original magic, to research the methods of Mazdan magic generally, and employ these freely and with an ethic guided by the principles of *humata–hukhta–khvarshta.* At any time during the process of initiation, the magician is invited to join the company of Occidental Mazdans—which can only strengthen your magical work.

5

Rituals of Mazdan Magic

INTRODUCTION

In this chapter we will present a series of rituals or magical operations. These rituals exist either as whole workings unto themselves or as frameworks within which individual workings can take place. In the course of training outlined in chapter 4, you will have learned the most basic form of magical ritual. Here we will consider some traditional ways in which this format can be expanded and tailored to individual needs.

It is necessary to say a few words about the use of various languages during ritual. It is possible to perform the rituals of original magic using English only. However, results will be not as forceful as could be expected with the use of the sacred *manthras* in Avestan and the use of Pahlavi in certain set formulas. In general it can be said that the Avestan *manthras* and the Pahlavi formulas fuel the Fire and open the Gateway to the realm of *menog,* thus making the specific working of the individual will more effective. The old sacred languages are magical vehicles for the transmission of the will of the *fravashi* from the soul to the upper creative realms in *menog.* Avestan *manthras* are to be spoken aloud in a clear and ringing voice, the Pahlavi formulas are recited in a lower voice, while English words are to be whispered and/or merely thought.

An important difference between most rituals of a purely religious nature and those of a magical one is that it is extremely important for the mind and will of the magician to be fully engaged and in sync with the operating mechanism of the realms of *menog* and *getig* for the ritual to work. When performing the opening segments of the ritual, it is sometimes necessary to repeat the rites and *manthras* several times until the magician feels that

“certain something,” which tells him or her that the gate is open and the channel of communication has been established. This perception will have already been felt many times in the process of training and doing the daily work of individual initiation.

OPERATING ENVIRONMENT

In the performance of magic, the environment in which the work takes place can be of great importance. However, any suitable space is sanctified by the utterance of the *Ahunvar,* which will, for a time, drive away any subtle forces of distraction or interference.

Generally the most suitable places for magical operations are significant locations in nature, at the home altar, in a sanctified temple of the Mazdan way, or in a garden space. We will consider each of these in turn.

In the most archaic age of the religion founded by Zarathustra, people did not worship in temples at all, but rather they did their *manthras, Yasnas,* and other holy work in places in nature that were marked by their beauty and sacred feeling. These were the tops and slopes of mountains, groves of trees, seashores and lakeshores, and so forth. For our purposes, you should find such places in your neighborhood where it would be permissible and possible to conduct your workings and try them there.

Of course for the most regular form of activity you should have a home altar, which can be in any room of the house, or better yet have a room dedicated to holy purposes. A permanent *khwan* can be established and regular work done there. Over time the environment will take on its own sacred character, shielded from all profane and *daevic* forces.

If there is a local temple of the Occidental Temple of the Wise Lord, the presiding clergy should always make the temple space and fire available to any dedicated Mazdan for spiritual work.

Finally, one of the most powerful environments for magical work is in the space of the traditional Persian or Mazdan garden. This is discussed at some length in my book *The Mazdan Way* (Lodestar, 2016).

Rite of Self-Initiatory Dedication

The first phase of magical initiation takes place in the process of undertaking the curriculum of daily training. It is a progressive series of working events. At some time during or after the ninth month of this curriculum you may feel the need to take another step in the process of dedication, or you may feel that you have gotten what you need from the curriculum and you will want to move on. Only your conscience can guide you here. If you do feel the need to make a deeper commitment to the Mazdan way and try to make your way into the *Mazmaga,* the Great Fellowship of secret practitioners of the age-old art and science of magic in the original tradition, you can undertake a ritual of self-initiation based on the Mazdan rite called the *Navjote* ceremony.

It should be stressed that this self-initiation rite is a matter between yourself, your *fravashi*, and the *yazatas;* it is not an acceptance of the religion of Zoroastrianism or the Mazdan way in all its particulars.

Items Needed for the Initiatory Self-Dedication

There are certain special items needed for this rite.

1. A loose-fitting white sleeveless or short-sleeved pullover shirt. A white cotton t-shirt will do here. It should be new and never used for any purpose other than a magical one. The significance of the color white is that it reflects all colors; it is a real and symbolic breastplate for the spiritual warrior.
2. A white cord or thick thread made of organic material (cotton or wool, for example). It should be from between ⅛-inch and ¼-inch thick and the length should be customized to the waist of the initiate. It should be able to fit loosely around the waist winding around the body three times with extra length to accommodate three reef knots and some few inches hanging down in the back. The cord is a complex symbol. It works together with the tunic as a protective device in battle, but it is also a guidance device in life to help the magician keep his or her consciousness and unconscious mind focused on willed aims and goals.

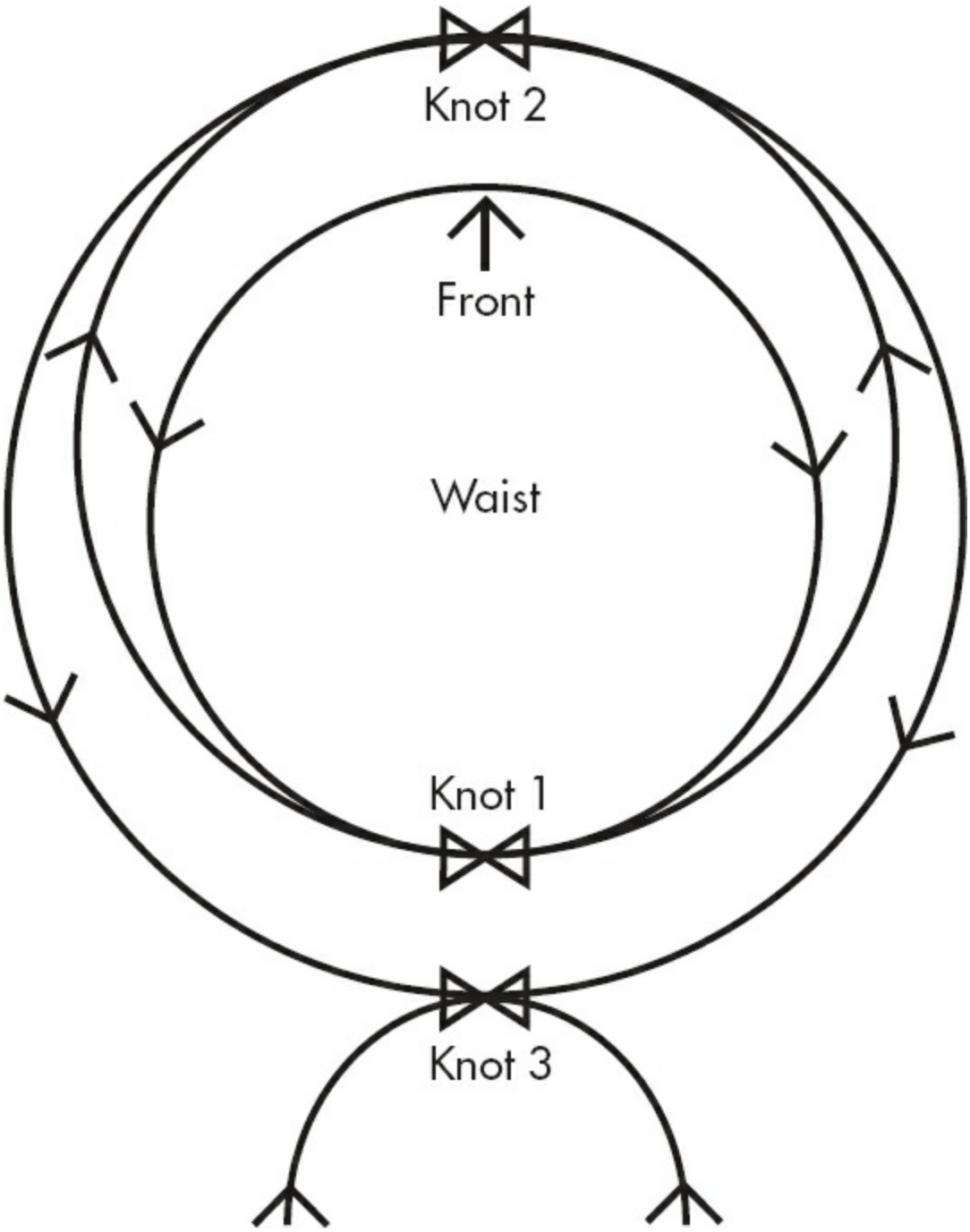


Fig. 5.1. How to tie the cord

The Ritual

1. Prepare your altar, or *khwan*, as usual. Have the new white shirt and cord on the *khwan.*

2. Prepare yourself by dressing all in white. Wash all exposed areas of skin, hands, arms, face, and so forth in springwater.
3. Stand before the *khwan* and ignite the flame with the usual words of the procedure. As you light the flame, say "*Yazdân ni Yâd*" ("In honor and to the glory of the Creator") and when the fire is alight and burning brightly, say "*Nemase te Âtarsh Mazdao*" ("Homage to thee, O Fire of Wisdom"). Then recite three *Ashem Vohus* and three *Ahunvars.*
4. Pause and meditate for a time upon Âtar while you realize a sense of dedication, transformation, and a determination to transform yourself and the world around you into a better, more productive, and happier place.
5. Now put on the new white tunic or shirt. Feel it as a breastplate of battle. Then begin to tie the cord around your waist as shown in figure 5.1. While tying the front knot, recite two *Ahunvars,* and then, as you tie the back two knots, recite an *Ashem Vohu.*
6. Now stand and face Âtar and speak a formula that reflects the following magical warrior spirit.

> *O Ahura Mazda, may Angra Mainyu be stricken and removed.*
> *Crush and smite all liars, tyrants, and wicked ones!*
> *May evil rulers be without sovereignty.*
> *I recognize and reject all my past thoughts, words, and deeds born of ignorance, weakness, and despair and resolve henceforth to think only wise thoughts, speak effective words, and do noble deeds both in this world and that beyond.*

Conclude with the Avestan *manthra.*

> *Khshnaothra Ahurahê Mazdâô!*
> *Tarôiditê Angrahê Mainyêush!*
>
> (Satisfaction for Lord Wisdom!
> Scorn for the hostile spirit!)

More religiously oriented practitioners may want to recite the *manthra* called the *Ahuramazda Khodae* here. Because this *manthra* is in Pahlavi, its thoughts can also be expressed in one's own language.

7. Now meditate on your entry into a transformed state armed with an effective will toward self-transformation and on the path to mastery of the world with effective thoughts, words, and deeds.
8. Conclude by reciting the *Ashem Vohu* three times and the formula "*atha jamyât yatha afrînâmî*." (These latter words will now have more meaning than ever before.)

After completion of the rite of initiatory self-dedication, the magician can more effectively undertake individual operations of magic.

Care and Use of the Tunic and Cord

The significance of the tunic is that of a breastplate of battle, while the cord represents a way-finder in life. It is an act of long-term magic to wear these as often and as long as possible. Certainly they should be worn during workings of higher magic. These objects must be kept very clean. They should be washed often.

Daily Ritual

During the time of training in the Twelve-Month Curriculum, the magician will have become used to performing rites on a daily basis. This will have probably led to the conclusion that such rites are of benefit on a regular basis, and most magicians will want to continue this good habit of making contact with the *yazatas* daily. One could continue with the caledrical curriculum indefinitely. The effect of this is keeping the individual magician in tune with the ebb and flow of the cycles of creation. One could also devote one's self to the invocation of Ahura Mazda alone on a daily basis, using the *manthra* of the first day of the month—"*ahurahe mazdå raevatô hvarenangohatô ameshanãm spentanãm khshnaothra*"—every day. It is a matter of personal preference and need. This ritual can have a long form and a shorter form. The

shorter form is especially useful when one wants to use it in an informal setting or when one is out and about. For the magician, daily practice is as important as daily practice is to a musician—keeping the instrument tuned and familiar is important to future effectiveness.

The Longer Form of the Daily Ritual

0. **Preparation:** Always have your basic ritual objects prepared and ready to use. Wash the exposed parts of your body and approach the *khwan* wearing your ritual shirt.
1. **Opening:** Perform the *kusti* ritual with attention and intention of remembering your spiritual heritage and connection with the *yazatas*.
3. **Lighting of Âtar:** As you light the fire (or candle), chant "*Yazdân ni Yâd*" ("In honor and to the glory of the Creator") until the flame is well lit, then say "*nemase te atarsh Mazdao*" ("Homage to thee, O Fire of Wisdom").
3. **Opening *Manthras*:** Recite the *Ashem Vohu* three times and the *Ahunvar* three times.
4. ***Sîrôzah*-Invocation:** Recite or read the *manthra* for the invocation of the chosen *yazata* (taken from the *sîrôzah* formulas) in Avestan with English after that if the meaning of the Avestan is not firmly in your mind.
5. **Silent Meditation:** Meditate on and contemplate the full meaning of the *yazata* called upon.
6. **Magical Work:** If there is any matter that needs your attention magically, things that need to be altered, encouraged, improved, or curtailed in your life, address this now either outwardly or inwardly.
7. **Closing *Manthras:*** Again recite the *Ashem Vohu* three times and the *Ahunvar* three times.
8. **Conclusion:** Finally close with the affirmative formula "*atha jamyât yatha âfrinâmi.*"
9. **Recording:** It is usual to record a ritual that has a specific purpose in your record book. In the case of regular daily practice, this is no longer necessary.

The Shorter Form of the Daily Ritual

0. **Preparation:** No special preparation is required. This rite can be done at any time and any place.
1. **Opening:** Find a source of light and do three *Ashem Vohus* and three *Ahunvars.*
2. ***Sîrôzah*-Invocation:** Recite or read the *manthra* for the invocation of the chosen *yazata* (taken from the *sîrôzah* formulas) in Avestan with English after that if the meaning of the Avestan is not firmly in your mind. (You can always use the *manthra* of Ahura Mazda on any occasion as a sort of default *manthra.*)
3. **Silent Meditation:** Meditate on and contemplate the full meaning of the *yazata* called upon. At this point if you have any communication to make, it can be done at this time.
4. **Closing:** Recite the *Ashem Vohu* three times, the *Ahunvar* three times, and then the concluding words "*atha jamyât yatha âfrinâmi.*"

Silent Meditation

At any time and in any place a Mazdan magician can engage in silent meditation. This can be done with the eyes open, in which case the gaze should be fixed on a source of light. This may be the reflection of the sun (never gaze at the sun directly!), the moon, or a star. Sources of artificial light can also be used. The magician need not be in any special position or attire. This meditation can be done anywhere and at any time. Silently recite the *Ashem Vohu* and the *Ahunvar* until you feel that you have reached a meditative state.

Think in a relaxed yet concentrated fashion. You can think about something or about nothing. As an operative act, this can be very powerful. Once the meditative state is reached, the magician can directly address a *yazata* or Ahura Mazda as a principle. Remember that although Ahura Mazda is an abstract principle of consciousness, pure and focused, because we too have this principle within Ahura Mazda remains our good friend and can be approached directly and as a friend at any time you are in a state of consciousness to do so. "Conversation" with Ahura Mazda is always possible. Direct requests can be made of Lord Wisdom. Such requests are

most effective with regard to changes one wishes to make in one's own consciousness and in behaviors stemming from that consciousness, which includes just about every one of our behaviors. The possibilities for individual change are limitless with this technique. It only requires that a relationship has been built up between yourself (or your *fravashi*) and Ahura Mazda.

Regardless of whether you meditate on an object, or to attain a sense of serenity, or with some goal in mind, when you feel that you are satisfied, silently recite the words "*atha jamyât yatha âfrinâmi.*" You should always feel a sense of refreshment and satisfaction afterward.

Fire Meditation

The fire meditation ritual is a more complex ceremony that can include a *manthra,* or it can be done silently. The same ceremonial format is followed in either case. Part of the meditational ceremony involves the igniting of the ritual fire. Ultimately, this is best done as a real ceremonial fire made from pieces of dried wood arranged in a throne with the larger pieces under the smaller ones and kindling or fuel in the center as shown in figure 5.2.

The three blocks of wood in drawing A are on average about an inch high and three inches long. The surface on which the fire is made is a flat surface of stone or metal, as with the fire-vase of high ritual. It is very important that the wood be extremely dry.

This ritual should be approached in the spirit of the Japanese tea ceremony and others like it. The process of preparing the elements and every motion made and word spoken should be an art form: the whole ceremony is a meditation in word and motion. This is training for the ultimate ability to perform all rites and ceremonies with the same fluidity and relaxed concentration of effort.

The Fire Meditation is done in two forms: (1) one that uses *manthras* or (2) one that is silent.

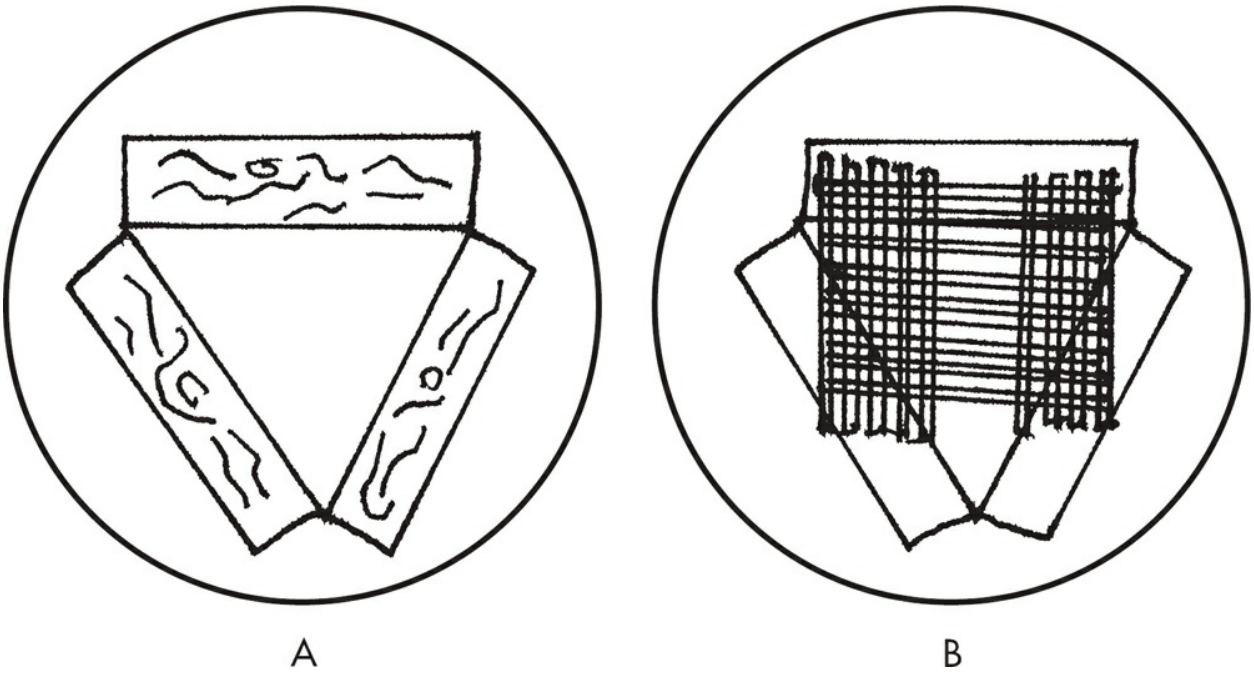


Fig. 5.2. The arrangement of the wood on the altar

✸ *The Manthric Version*

0. **Preparation:** Always have your basic ritual objects prepared and ready to use. Wash the exposed parts of your body and approach the *khwan* wearing your ritual shirt.
1. **Opening:** Perform the *kusti* ritual with attention and intention of remembering your spiritual heritage and connection with the *yazatas.*
2. **Lighting of Âtar:** As you light the firewood, chant "*Yazdân ni Yâd* " ("In honor and to the glory of the Creator") until the flame is well lit. When you have a healthy flame, say "*Nemase te Âtarsh Mazdao*" ("Homage to thee, O Fire of Wisdom").
3. **Opening *Manthras*:** Now recite the *Ashem Vohu* three times and the *Ahunvar* three times.
4. ***Sîrôzah*-Invocation:** Recite or read the *manthra* for the invocation of the chosen *yazata* (taken from the *sîrôzah* formulas) in Avestan with English after that if the meaning of the Avestan is not firmly in your mind. This can be your choice of which divinity to invoke.
5. **Meditation:** Silently meditate on and contemplate the full meaning of the *yazata* called upon. You should be prepared for a fairly lengthy

meditation of at least thirty minutes. During this time you are to focus on the fire directly and in silence.

6. **Closing *Manthras*:** Again recite the *Ashem Vohu* three times and the *Ahunvar* three times.
7. **Conclusion:** Finally close with the affirmative formula "*humata, hukhta, khvarshta*" ("good thoughts, good words, good deeds").
8. **Recording:** Record any impressions you might have had during the meditation.

The Silent Version

In the case of the silent version of the fire meditation, the whole rite is performed as above, except no words are spoken aloud. They are all recited inwardly. This is an esoteric or inner working of meditation. As the Mazdan magician often works in silence and in secret, and has done so throughout history, this mode of working is quite natural.

Magical Invocation of the *Yazatas*

The magician will have learned about the powers of the various *yazatas*, Amesha Spentas, and of Ahura Mazda in such a way that if he or she feels the need to have one or the other of these powers present in his or her life at a certain moment, that power can be invoked and made present in life, regardless of the time or day. If obstacles need to be overcome, invoke Verethraghna daily; if wisdom is needed, invoke Ahura Mazda by name and/or by one or all of the names of Ahura Mazda shown in appendix D. For invocations of the *yazatas* for the purpose of personal need, this can be accomplished in two ways, and they can also be combined: (1) the use of the *manthras*, which are in the *sîrôzah* text, and/or (2) the repeated chanting of the name of the divinity or *yazata*. The *manthras* and holy names work as sonic sigils. They impress themselves from above, from *menog*, into the mind, expression, and body of the magician. Their effects will be felt sooner or later. Repeat the ritual as often as you wish until the effects are made manifest.

0. **Preparation:** Lay out all ritual instruments (*âlât*) on the altar table

(*khwan*). These include the fire-vase (*âfrînigân*), fire source (*divo*) or lighter, incense (frankincense, myrrh, sandalwood, etc.), and a clean *kusti* cord, arranged as shown.

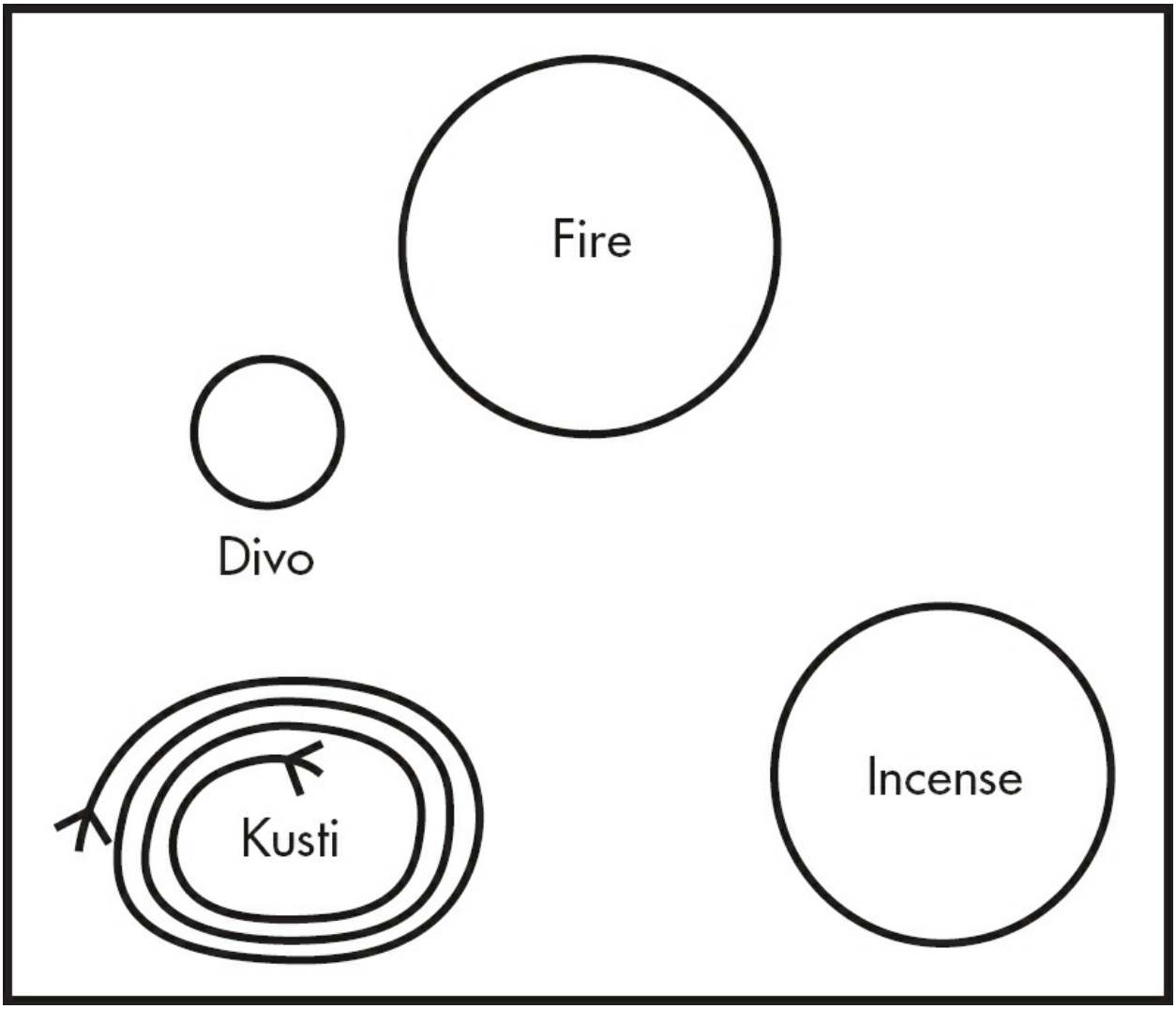


Fig. 5.3. The arrangement of ritual instruments

Wash your face and hands in springwater and put on a white cotton pullover shirt, or a *sudreh* if you have one.

1. **Opening:** Stand before the altar with all instruments in their proper places. Perform the *kusti* ritual as described in the initiation ceremony.
2. **Lighting of Âtar:** Approach the altar table and take your place before

it. Either take fire from the *divo* and light the fuel on the *âfrînigân* or light it with a gas lighter. Once the fire is well tended and burning healthily, intone "*Yazdân ni Yâd*" ("In honor and to the glory of the Creator").

Then place incense on the fire and intone "*Nemase te Âtarsh Mazdao*" ("Homage to thee, O Fire of Wisdom").

4. **Opening *Manthras*:** Recite the *Ashem Vohu* and the *Ahunvar* three times each. During these recitations gaze steadily into Âtar and forge and fine-tune the link with the divine realm of Ahura Mazda, opening the gate between *getig* and *menog*.

5. **Recitation:** Recite the *sîrôzah manthra* for the *yazata* to be invoked. This must be done from memory, because it is imperative that you are able to gaze into the fire or flame while reciting the *manthra* for the working to be of maximal effectiveness. The *manthra* can be repeated many times until you feel satisfied. If you are using the repeated chanting of the name of the deity you wish to invoke, it should be repeated eight to nine times within a single breath. Repeat this for at least ten minutes, more if you can sustain the concentration. Think of nothing but the sound of the *manthra*. The *manthra* will carry its own meaning and make itself present in the depths of your mind, and from there its effects will manifest in the words you speak and in the events of your life.

6. **Silent Contemplation:** After you have performed the *manthras* to your satisfaction and to the satisfaction of the *yazata* in question, silently, with eyes open or closed, visualize the result of your magical working having been already accomplished. See the result in its full manifestation, feel it having been accomplished, hear the sounds of song and celebration signaling that the wished-for events have come to pass.

7. **Closing Formulas:** To bring the ritual invocation to a close, chant the *Ashem Vohu* three times, then the *Ahunvar* three times.

8. **Conclusion:** Finally the concluding formula is spoken with firm authority: "*atha jamyât yatha âfrinâmi*" ("Thus may it happen as I will").

The High Magical Ritual

0. **Preparation:** Lay out all ritual instruments (*âlât*) on the altar table (*khwan*). These include the fire-vase (*âfrînigân*), fire source (*divo*) or lighter, water vessel, incense (frankincense, myrrh, sandalwood, etc.), a drinking vessel with liquid to be consecrated already prepared within it, and a clean *kusti* cord, arranged as shown.

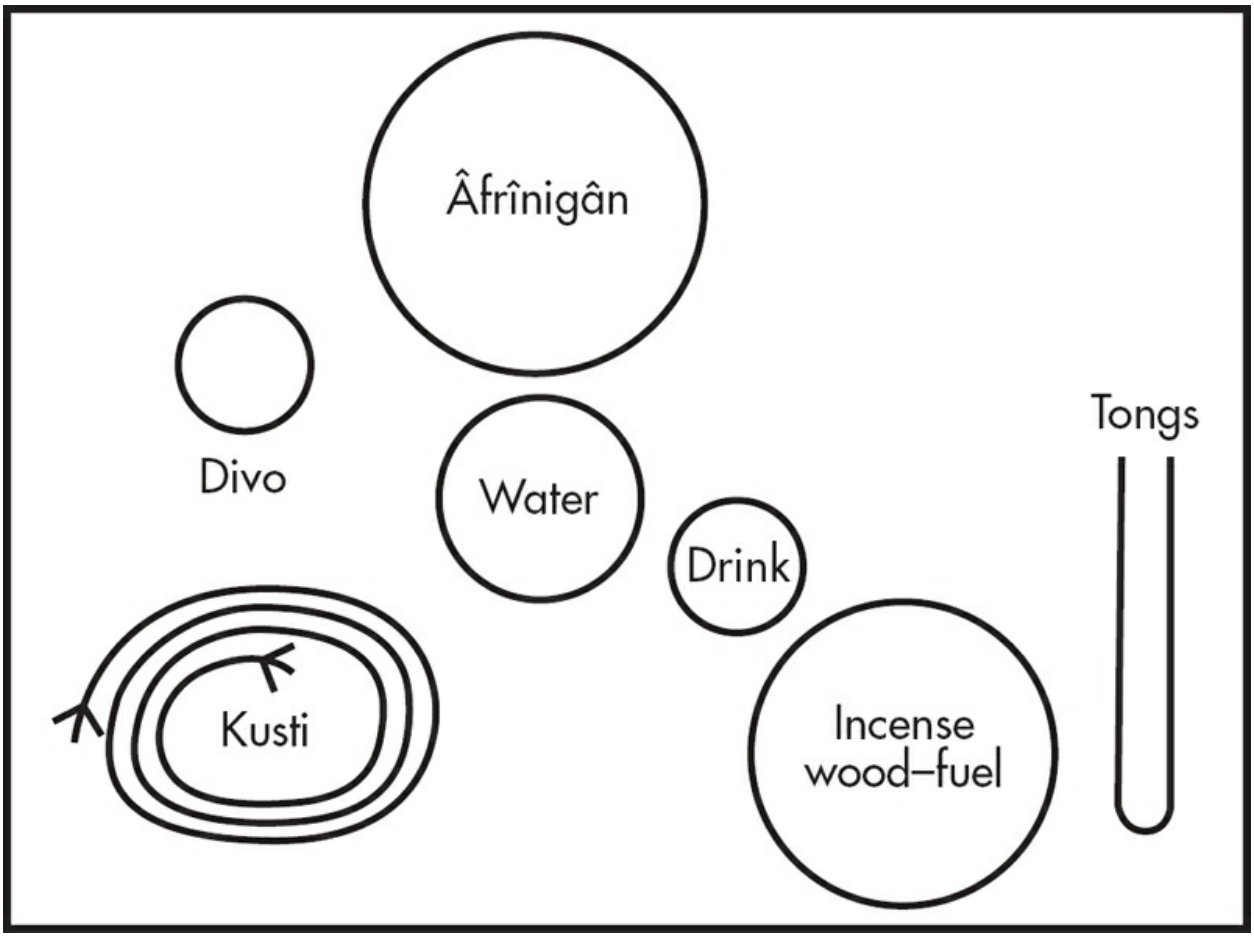


Fig. 5.4. The instruments of the High Magical Ritual

Wash your face and hands in springwater and put on a white cotton pullover shirt, or a *sudreh* if you have one.

1. **Opening:** Stand before the altar with all instruments in their proper places. Perform the *kusti* ritual as described in the initiation ceremony.

2. **Lighting of Âtar:** Approach the altar table and take your place before it. Either take fire from the *divo* and light the fuel on the *âfrînigân* or light it with a gas lighter. Once the fire is well tended and burning healthily, intone "*Yazdân ni Yâd*" ("In honor and to the glory of the Creator").

   Then place incense on the fire, and intone "*Nemase te Âtarsh Mazdao*" ("Homage to thee, O Fire of Wisdom").

3. **Opening *Manthras*:** Recite the *Ashem Vohu* and the *Ahunvar* three times each. During these recitations, gaze steadily into Âtar and forge and fine-tune the link with the divine realm of Ahura Mazda, opening the gate between *getig* and *menog*.

4. **Recitations Purpose:** For regular daily or occasional performances of this ritual, a general statement of purpose is inserted here. It can also be specific to a personal need or purpose of the celebrant or someone else. Some examples are given below.

   a) General purpose: I perform this work for wisdom, victory, and good bounty, that I may think good thoughts, speak good words, and perform good actions for their own sake and for that of the Wise Lord and and the Seven Creations, and that I might render help to the helpless.

   b) For a specific magical or operative function: The *sîrôzah* formula of the needed *yazata* is recited, prefixed, or suffixed with the activating formula. Here the name of Ahura Mazda that is conducive to the purpose of the rite can be chanted 108 times. In addition to this, a well-crafted statement of your aim can be spoken in a low voice.

   c) For remembrance of the ancestors and heroes: The celebrant intones "*Ashô Farohar ni Yâd*" ("In honor of the dear departed holy ones") in Avestan three times. The names of specific departed individual can be recited.

5. **Consecration of the Sacred Drink:** Recite three *Ashem Vohus.* Then recite the *Khshnuman* of Ahura Mazda.

yasnemca vahmemca aojasca zavareca âfrînâmiahurahe mazdâ raêvatô hvarenanguhatô

("Worship and adoration and strength and force I desire for Ahura Mazda, rich, possessing good things")

At the end of this *manthra,* hold the tongs in your right hand and touch it to the *âfrînigân*, simultaneously touching the vessel of drink. Then an *Ahunvar* is recited. During this recitation, touch four points on the circular water vessel with the tongs in an up-down, right-left motion as shown here:

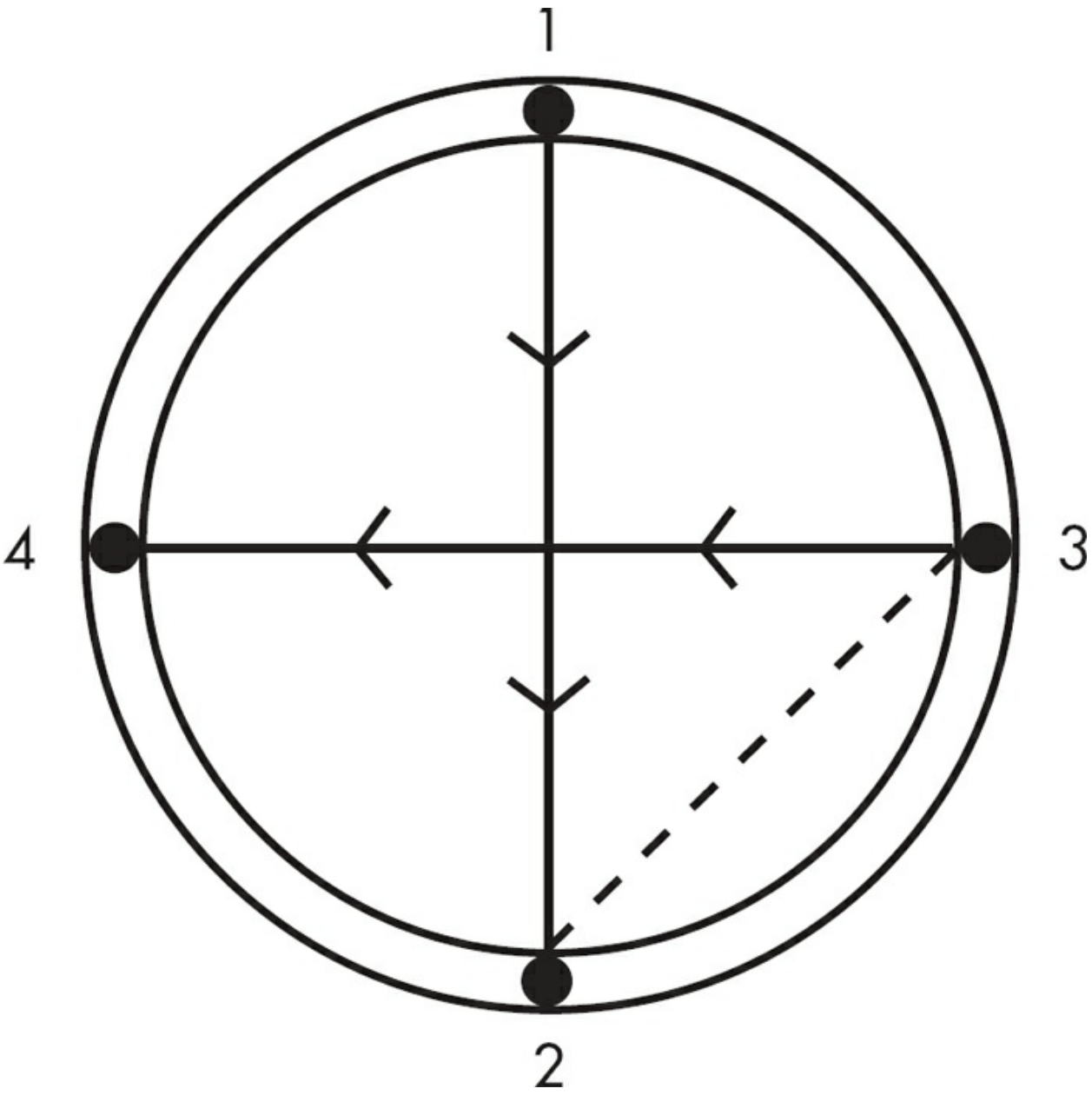


Fig. 5.5. Touching the four points of the circular water vessel in an up-down, right-left direction

Then touch the *âfrînigân* to complete the circuit. Next, recite an *Ashem Vohu*, during which you touch the water vessel at the four points in a circular clockwise direction, as shown here:

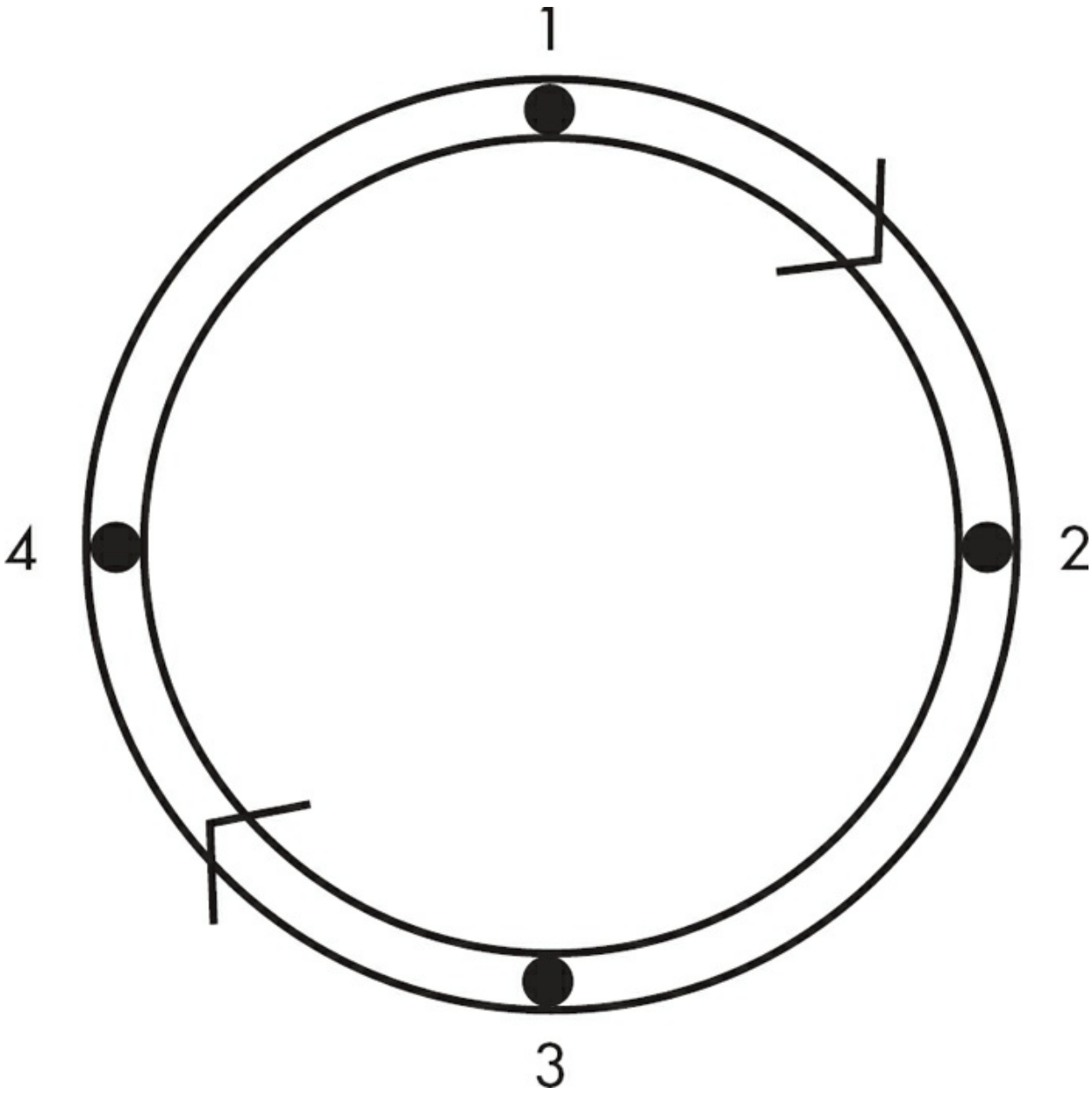


Fig. 5.6. Touching the four points of the water vessel in a clockwise direction

Now pass the tongs over the vessel containing the sacred drink, after which touch the tongs to the *âfrînigân* again.

Then the *Khshnuman* of Ahura Mazda is again recited:

yasnemca vahmemca aojasca zavareca âfrînâmiahurahe mazdâ raêvatô hvarenanguhatô

("Worship and adoration and strength and force I desire for Ahura Mazda, rich, possessing good things")

Then recite one *Ashem Vohu.*

6. **Reaffirmation of Purpose:** Next repeat the statement of purpose for the ritual of magic from step 4. The *sîrôzah* text is also repeated if this is part of the purpose or aim of the ritual. To this can also be added a reading of the *Yasna* text, which is in keeping with the purpose of the ritual or the *yazata* being invoked. In this step you can also speak from your heart as to the purpose of the ritual.
7. **Solemn and Silent Consumption of Sacralized Drink:** Then there follows the solemn and silent consumption of the consecrated drink that has been in front of Âtar during the ritual. If there are other persons present whose will has participated in the working, they too may partake of the sacred drink. The magician focuses on absorbing the power that has been generated in the ritual and its distribution throughout the worlds, inner and outer. Silence is to be maintained throughout, although music can be played during this section. Only a relatively small amount of drink is consumed here.
8. **Closing Formulas:** To bring the ritual of magic to a close, chant the *Ashem Vohu* three times, then the e *Ahunvar* three times, and then, while envisioning the whole of the world, friendly and in harmony with your own will, intone the *manthra* "*hamâzor hamâ ashô bêt*" ("May we all be one in *asha*").
9. **Conclusion:** Finally the concluding formula is spoken with firm authority: "*atha jamyât yatha âfrinâmi"* ("Thus may it happen as I will").

COMMENTARY ON THE MEANING AND STRUCTURE OF THE SOLITARY *YASNA*

The Working of Magic

Here is an analysis of the process of the magical ritual, which indicates the mechanics of the ritual on an esoteric level. This should be understood implicitly and realized consciously in the meditative state attained during a practiced ritual act.

Preparation

Preparation is always the first key of a successful working of magic. Practice with the *âlât* and the use of these instruments is essential. The effectiveness of magic comes with the repetition of the sounds and actions of the rite. The dramatic newness of the experience may fade from your emotional experience, but the depth of the effectiveness in the realm of causality, in the realm of *menog* increases with that same repetition. Measure the effectiveness of working not with the feeling you get during a ritual but with the results you gain. Be sure all of the items in your *âlât* are present and arranged in the right position.

As part of the preparation for a magical ritual you should also undergo symbolic purification by washing the exposed parts of your body, face, hands, and arms. In the Mazdan way, "purification" is a code word for empowerment. If something is pure, it is powerful and effective.

Performing the Ritual

1. **Opening:** The Opening is very important to the rest of the ritual. It is when the *kusti* cord is tied properly around your waist as a way to connect yourself with the source of all consciousness, Ahura Mazda. The white garment and the cord are signs of the first choice your *fravashi* made to incarnate and do battle in the world for the forces of Lord Wisdom. In remembrance of that choice, and in continuing dedication to that choice, the magician is armed for the working of magic. These actions open the channel of communication between

yourself and the Good Mind. This turns on your instrument of sending and receiving signals, so that you can find your way to the ritual power (*amal*).

2. **Lighting of Âtar:** The lighting of the ritual fire (Âtar) and greeting the creative force with the *manthra* "*Yazdân ni Yâd*"engages the ritual power, while the placing of the incense and the intonation of the *manthra* "*Nemase te Âtarsh Mazdao*" activates the magician's instrument of communication with *menog.*
3. **Opening *Manthras*:** The two most sacred *manthras,* the *Ashem Vohu* and the *Ahunvar,* bring in the signal from the realm of Ahura Mazda, opening the gate between *getig* and *menog.* The *Ashem Vohu* creates the link and focuses the will on the idea of Order (*asha*), the matrix that makes magic possible. The *Ahunvar* clears the channel of all interference and both *mantras* working together bring the will of the magician into ordered harmony with the creative and causal forces necessary for magical work to occur.
4. **Recitations Purpose:** After the first three steps are complete you are ready to initiate the substance of your magical communication. As an active sender of magical communication, you are fulfilling the role of a sovereign power; your *fravashi* is engaged with the creative world and your words will become reality. For the most part, the magician will just keep things rolling along in a harmonious manner with general statements of purpose and aim. All sorts of messages can be sent into the realm of *menog* to bring about positive repercussions in the world. Only rarely should magic of the high sort be used to change things in one's own life. As a rule, *magavans* use logical and straightforward means to reach their everyday goals.
5. **Consecration of the Sacred Drink:** The process of consecrating the sacred drink also involves the completion of a sort of electromagnetic circuit of power between the fire (Âtar) and water (Aban) present on the *khwan.* The water is activated with the motions of the tongs. They are first moved in a cross-shaped pattern, and then in a circular one around the rim of the vessel. This connects the water to the four cardinal points and to the horizon between the temporal and infinite worlds. First the *Ashem Vohu* affirms the link between the magician and the causal realm, and then the *Khshnuman* of Ahura Mazda affirms the link with Lord

Wisdom, the ultimate source of magical power. Note that this formula is almost identical to the proper way of performing the *sîrôzah* formula for Ahura Mazda. When the tongs touch the *âfrînigân* and you simultaneously touch the drinking vessel with your left hand while reciting the *Ahunvar*, this begins the consecration of the drink. Again touching the *âfrînigân* after touching other objects always has the effect of completing an electromagnetic circuit of energy. The final passing of the tongs over the drink is the completion of its consecration. The effect of these ritual actions and *manthras* is the establishment of a flow of creative power with the elemental forces of fire and water.

6. **Reaffirmation of Purpose:** This step is a cycling back to the original statement of purpose found in step 4. You can simply repeat what was said there, or add other things. This stage is the final, or perfected, form of the essence of the message being sent. It is in this stage that you actually modify the flow of creative power in accordance with your desires, as enlightened by the power of Lord Wisdom. It is at this point that the magician should continue the ritual until the feeling of being in synch with the flow of power is felt.
7. **Solemn and Silent Consumption of Sacralized Drink:** To seal and make permanent the modifications caused by the magical utterances, the drink of immortality (a symbolic form of the *haoma*) is drunk. This is done in silence and while meditating on the absorption of the substance of the rite, allowing it to become part of the very fiber of the magician's being.
8. **Closing Formulas:** The repetition of the *Ashem Vohu* and *Ahunvar* closes the gate on the communication with the realm of *menog.* The use of the traditional *manthra* "*hamâ zor hamâ ashô bêt*" ("May we all be one in *asha*") is a way of reaching out into the world at large, to bring it into harmony with the will of the magician and with the cosmic order called *asha.* If the magician has a friendly attitude toward the world, rather than a hostile and nasty one, he or she is much more likely to be able to influence the events. This feeling of friendliness is a reflection of the friendship extended to us by Lord Wisdom.
9. **Conclusion:** The final *manthra*, "*atha jamyât yatha âfrinâmi*" ("Thus may it happen as I will"), makes it very clear that in the performance of these rites it is the will of the magician that is being expressed. When

this *manthra* is spoken, focus your mind on the flame of Âtar. These rites set events into motion. Always be prepared for their results and be careful about what you wish for . . .

APPENDIX A

A Brief History of Eranshahr

This is a book on magical practice, but this practice was originally rooted in a specific culture. It is a culture with which many readers may be unfamiliar, because the Western world has spent centuries trying to deny the Eastern heritage of magic and religion. For this reason, a brief history of the Iranian lands may be of some practical intellectual use.

The Iranians stem from the same roots as do the other Indo-European peoples: the Greeks, Italians, Slavs, Celts, Germanics, Hittites, as well as the Aryans of India. The original homeland of all these peoples was somewhere around the Caspian and Aral Seas in Central Asia. The Iranians remained in that region until some of them began to migrate southward into what is now Iran just before 1000 BCE. Another group moved a short distance to the east and became the East Iranians, while another group remained in the north and went to the west toward the Black Sea: these were the Northern Iranians (which included the Scythians, Sarmatians, and Alans). Those who moved southward became the Medes and Persians. Here, in the land that was to become what we know today as Iran, they immediately confronted the well-established civilizations of the Elamites and Assyrians.

The Northern Iranians maintained an equestrian culture similar to that of the original Indo-Europeans throughout the steppes of Central Asia and eastern Europe. The Scythians dominated between 700 and 300 BCE, while the Sarmatians were the leading Northern Iranian culture between 600 BCE and 450 CE, and the Alans were active roughly at the same time. The last vestige of that culture is found among the modern Ossets of the Caucasus Mountains. These Northern Iranian tribes interacted broadly with other Indo-European peoples, especially the Slavs and the Germanic peoples of northern and eastern Europe.

The Medes established a vast holding of land that stretched from the Black Sea to the Oxus River. Around 585 BCE a group of Persians rose up and absorbed the lands of the Medes and under their great emperor Cyrus (Koresh) conquered Babylon, extending the rulership of the Iranians over an even vaster area of land. This Achaemenid Empire was the first great world empire. Cyrus the Great was a cunning and wise emperor and became the model of all emperors for ages to come. He ruled with the authority of Ahura Mazda. His reign was followed by a number of other great emperors who formed the Achaemenid Dynasty, which lasted from 585 to 330 BCE. The empire was extended again to include all the lands from Egypt and northern Greece in the west all the way to the Indus River in the east. The empire included more than twenty different lands and peoples and more or less peacefully organized them into a cooperative whole without the use of slaves. The ruling principle was the wisdom of Ahura Mazda, which shunned the use of coercion. Good rulership provided the prestige that held the empire together. It was during this dynasty that the Persians and Greeks came into contact with one another and fought a series of wars, first between 500 and 479 BCE, and then finally the Macedonian Greeks under Alexander the Great conquered Persia in 330.

It was the intention of Alexander to merge the peoples of Greece and Persia into a greater empire. He took several Persian brides to try to form a new dynasty and assumed the title of the Persian emperor. This vision was not realized, and generally the Greek influence in Persia was destructive and the conflict between East and West would continue. Alexander died soon after this conquest, and the Greek rulership of Persia collapsed after a century.

The Greek period, known as the Seleucid Dynasty, was replaced by the Parthian Empire, which was far more loosely organized than the Achaemenid model had been. The Parthians were originally an Iranian tribe from the southeast of the Caspian Sea who took the mantle of the Persian culture. This age of Iranian history would last for nearly five hundred years, during which time the Western combatant in the conflict between East and West would become the Romans rather than the Greeks. The impact of Greek culture on Iran was also gradually lessened, and, over time, the culture became wholly Iranian again.

In 224 CE the Persian region in southwestern Iran again came to

dominance, and a new empire, the Sasanian, would be established. It lasted until the time of the Arab conquest in 651. This four-hundred-year period was a new golden age for the Persian Empire. It saw great rulers such as Shapur I, Bahram V, and Khorasaw I. In this period there were also many accomplishments in military science, engineering, technology, architecture, literature, mathematics, and political reform. During this time Zoroastrianism was established as the state religion. This was a new development, as the Mazdan faith had for fifteen hundred years been the dominant religion of the court, army, and nobility, but not necessarily an official state religion. The long-held traditions of religious tolerance, however, generally maintained themselves. During the early part of this imperial period the conflict with the West remained heated with the Romans constantly trying to chip away at the western part of the empire. In this the Romans were unsuccessful. In 260 the Romans, under Emperor Valerian, were utterly defeated at the Battle of Edessa, and the Roman emperor, along with much of his army, was taken into captivity and settled in the cities of Bishapur and Gandishapur, where they lived in peace and even built a number of engineering projects for their "hosts," such as the Pol-e Kaisar (Caesar's Bridge) near Susa, which remained in use until about a hundred years ago.

In the 600s the Sasanian Empire was beset by internal strife and poor leadership. Into this situation the storm of Bedouin Arab fanaticism swept into the empire, bringing with it the new religion of Islam. At first this was merely a military/political conquest. Only a few Persians were converted to Islam. After about a hundred years the Persians reasserted their cultural superiority and modified the essence of Islam into a Persianized version of what was already a largely Arabicized Persian philosophy. Over the course of about three hundred years most of the population was converted to Islam, but Zoroastrianism survived, and does so to this day. Zoroastrian texts continued to be composed for centuries afterward in Pahlavi, Arabic, and eventually New Persian.

In 750 the Arabic domination was politically overthrown and the Abbasid Caliphate was established. This caliphate would last three centuries, until the middle of the eleventh century. It was during this time that Persian ideology became well established in the Islamic world. By the end of this period the Persian language was being used as a philosophical language.

Sometime during the middle of the tenth century a group of Zoroastrians

left Iran and migrated to the coast of India, in the vicinity of modern-day Mombai. There they set up a new community and maintained occasional linkages with their coreligionists in Iran over the centuries. These Zoroastrians in India are known as Parsis, and it is among them that the religion continued to thrive most vigorously, free from persecution.

Persian culture was extended farther into Central Asia among the Turkic peoples and farther eastward into the Indian Subcontinent at this time. In subsequent centuries Iran absorbed, and as a matter of course "Persianized," many often brutal invasions by Turkic tribes and Mongols. At the dawn of the modern age in 1502, Ismail I was crowned the first Shah of the Shi'ite New Persian Empire, known as the Safavid Empire, which would last until 1722. These dynasties tended not to be ethnically Persian but rather Turkic, although Persian language and cultural features dominated across all ethnic lines.

Although there were many cultural accomplishments by Persian men of letters and philosophers, and the Persianized form of Islam known as Sufism was developed, the Iranians would never again rise to the level of cultural influence and power they had had in the Zoroastrian ages of the Achaemenid, Parthian, and Sasanian Empires. Islam brought corrupt, cruel, and decadent leadership to the land. Instead of being an exporter of cultural and ideological material, the land increasingly came under foreign influence and domination. The grip of Islam and the Shi'ite mullahs tightened, and the past glories of Zoroastrian Iran faded from the memories of the masses.

The Pahlavi Dynasty, created and supported by Western powers, was not able to renew the glories of ancient Iran. The shah Mohammed Reza Pahlavi tried to stem the tide of the power of the mullahs and was highly sympathetic to the ancient traditions of his country. In the mid-twentieth century, Iran was a pro-Western, pro-Israel regime. But illogically from a geopolitical perspective, the United States pulled support away from the institution it had created—an institution that could have transformed the Middle East into a progressive and secularized world. As a result, the shah was deposed in 1979, and the mullahs came to absolute power. Like all trends contrary to deeply established Iranian values rooted in the Mazdan way, this one will probably last about a century until the power of the Wise Lord reasserts itself.

There are movements—especially among the millions of Iranian expatriates—to restore the old religion of Zoroastrianism to an established

position. It is a monumental task, yet it must be said that both history as well as wisdom are on their side.

APPENDIX B

Guide to Pronunciation of Avestan

Vowels are pronounced as in Modern German. The letter “x” stands for the “ch” sound found in German “Ba*ch*” or Scottish “lo*ch.*” The scientific or academic transcription of Avestan texts into the Roman alphabet is a sometimes controversial topic. Avestan has more than fifty distinct sounds, which are difficult to represent with the twenty-six letters of the standard Roman alphabet. In general, we resort to diacritical marks and letter combinations as well as the implementation of letters otherwise unused, such as “x” for the guttural “ch” sound. By way of example the scientific transliteration of the name of the *yazata* of Victory appears as Vərəθraűna, whereas we usually represent it more simply as Verethraghna. In *manthras* it will appear as *verethragna.*

a	as in German or English “father”
â	as in German
ã	nasal as in French *en* in *enfant*
å	as “aw” in “saw”
b	as in English
c	as “ch” in “church”
d	as in English
dh	as “th” in “that” (also transcribed δ)
e	as in English “bed”
ê	as the “a” in English “made”
f	as in English
g	as in English “get”
g	voiced ű (not in English)

h	as in English
i	as in English “pit”
î	as “ee” in “feed”
j	as in English
k	as in English
l	(not found in Avestan)
m	as in English
n	as in English
ng	as in English “song” (also transcribed ŋ)
ñ	“n” before a hard consonant
o	as “o” in English “rope”
ô	as “o” in “Minnesota”
p	as in English
r	as in English
s	as in English
sh	as in English “show” (also transcribed š)
t	as in English
th	as “th” in English “thing” (also transcribed θ)
u	as in English “put”
û	as “oo” in English “boon”
v	made with the lips, not teeth and lips
x	as “ch” in Scottish “loch” or German *Bach*
y	as in English
ý	initial “y”
z	as in English
ž	as in “azure”
aê	as “i” in English “bite”
ao	as “ou” in English “out”

Other vowel combinations are pronounced as combinations of the pure vowel sounds.

APPENDIX C

The Analysis of Three Major Avestan *Manthras*

Manthras in the old Gathic dialect of Zarathustra are often almost impossible to translate. Their use of words and grammatical forms take on complex and multileveled meanings and can sometimes seem to mean different things at different times. First and foremost, they are holy words of power. Effort should, however, be made to understand the meaning of the words and to feel their meaning as much as possible during recitations of the formulas. With this in mind, these discussions are offered.

JASA ME AVANGHE MAZDA

jasa	*mê*	*avaŋhe*	*Mazdâ*
come	*to my*	*aid*	*Mazda (Wisdom)*

Translation: Come to my aid, O Mazda!
Commentary: This is the beginning of a longer *manthra,* but it can be used alone in times of need. It can be as much a call to the right and proper organization of one's own mind or consciousness as it is a call to an outside entity, namely Ahura Mazda.

ASHEM VOHU

ašem	*vohû*	*vahištem*	*astî*
asha	*good*	*best*	*is*
uštâ	*astî*	*uštâ*	*ahmâi*
happiness	*is*	*happiness*	*for the one*
hyat	*ašâi*	*vahištâi*	*ašem*
who (is)	*for the sake of asha*	*the best*	*asha*

Here is an approximate “translation” of the *Ashem Vohu:* “True order is the best good, and it is happiness. Happiness for the one who is truly ordered for the sake of the best true order.”

The overriding message of the *manthra* is that *asha* is the highest good and that to attain happiness one must do the good for the sake of the good order alone.

AHUNVAR

Yaθa	*ahû*	*vairyô*		
Just as	*a king*	*acts according to his will*		
aθa	*ratuš*	*ašat*	*cit*	*haca*
so	*the priest*	*true order*	*and other things*	*by means*
vangeuš	*dazdâ*	*manangô*		
of good	*the gift*	*mind*		
šyaoθananem	*anghêuš*	*Mazdai*		
is for those working	*of this world*	*for Mazda (wisdom)*		

xšaθraremca	*Ahurai*	*â*	
(accepts) the sovereign rule	*of the Lord*	*as*	
ýim	*dregubyô*	*dadat*	*vâstârem.*
he who	*of the poor*	*constitutes himself*	*as protector*

Following are two different “translations” of the *Ahunvar*.

“Just as the king acts according to his will, so does the priest, by means of true order, and so on, act according to his own will. The gift of the good mind is for those working for Mazda in this world, he who constitutes himself as the protector of the poor (accepts) the sovereign rule (of the entire world) (as it were) of the lord (Ahura).”

As judgment is to be chosen by the world,
so the judgment (which is) in accord with the truth,
(which is to be passed) on the actions of good throughout the world,
*is assigned to the Wise (Lord) [*Mazdai*],*
*and the power (is assigned) to the (Wise) Lord [*ahurai*]*
whom they established as a pastor to the needy.

APPENDIX D

The One Hundred and One Names of God

This list of divine names, seen as epithets of Ahura Mazda, may be used in a variety of ways. They can be used individually as *manthras* to be repeated many times (101 times, 1,000 times, etc.) to achieve the presence of the quality indicated by the name. They can also be used in this way as groups of names, either in triads or the whole series can be chanted and memorized.

1.	Yazd	Worthy of Worship
2.	Harvasp-tavan	All-Powerful
3.	Harvasp-agah	All-Knowing
4.	Harvasp-xoda	Lord of All
5.	Abadeh	Without Beginning
6.	Abi-anjam	Without End
7.	Bun-e-stiha	Root of Creation
8.	Fraxtan-taih	Endless Bliss
9.	Jamaga	Primal Cause
10.	Prajatarah	Exalted One (= Most Noble)
11.	Tum-afik	Purest of the Pure (= Most Open)
12.	Abaravand	Separate from All
13.	Paravandeh	Connected to All
14.	An-ayafeh	Unattainable
15.	Hama-Ayafeh	Attainer of All

16.	Âdro	Most Straightforward
17.	Girâ	Upholder of All
18.	A-ehem/A-chem	Beyond Reason/Without Cause
19.	Chamanâ	Sovereign Reason
20.	Safanâ	Creator of Progress
21.	Afza	Ever-Prolific
22.	Nâshâ	Who Reaches Everyone Equally
23.	Paravrâ	Nourisher
24.	Iânaha	Protector of the World
25.	Ain-aenah	Never Changing
26.	An-aenah	Formless
27.	Xaroshîd-tum	Most Steadfast
28.	Mîno-tum	Most Invisible
29.	Vâsna	Omnipresent
30.	Harvastum	All-in-All
31.	Hu-sepâs	Worthy of Thanks
32.	Har-hamîd	Completely Good
33.	Har-naik Faraih	All-embracing Holy Light
34.	Baish-taranâ	Remover of Suffering
35.	Taronish	Beyond Affliction/Mysterious
36.	Anah-aoshaka	Immortal
37.	Farasaka	Grantor of Wishes
38.	Pajohdehad	Creator of Holy Attributes
39.	Xvâfar	Compassionate Judge
40.	Avaxshiaea	Merciful Giver
41.	Abarajâ	Bountiful Giver
42.	A-satoha	Unconquerable/Beyond Anger
43.	Raxoha	Free/Independent without Worry
44.	Varun	Deliverer from Evil
45.	A-farefah	Never Deceiving
46.	Be-fareftah	Never Deceived
47.	A-duî	Without Duality

48.	Kâm-rad	Lord of Wishes
49.	Farmân-kâm	Decreer of Sovereign Desire
50.	Aex-Tan	Without Body
51.	A-faremosh	Never-Forgetting
52.	Hamârnâ	Just Accountant
53.	Sanaea	All-Knowing
54.	A-tars	Fearless
55.	A-bish	Devoid of Pain
56.	A-frajdum	Most Exalted One
57.	Ham-cun	Always the Same
58.	Mino-satihgar	Invisible Creator of the Universe
59.	A-minogar	Creator of the Spiritual
60.	Mîno-nahab	Hidden within the Spirit
61.	Âdar-bâd-gar	Transmuter of Fire into Air
62.	Âdar-nam-gar	Transmuter of Fire into Water (Dew)
63.	Bâd-âdar-gar	Transmuter of Air into Fire
64.	Bâd-nam-gar	Transmuter of Air into Water
65.	Bâd-gail-gar	Transmuter of Air into Earth
66.	Bâd-gred-tum	Transmuter of Air into Wind
67.	Âdar-kibritatum	Transmuter of Fire into Divine Sparks
68.	Bâd-gar-jae	Spreading Air Everywhere
69.	Âb-tum	Creator of Water
70.	Gail-âdar-gar	Transmuter of Dust into Fire
71.	Gail-vâd-gar	Transmuter of Dust into Air
72.	Gail-nam-gar	Transmuter of Dust into Water
73.	Gar-gar	Master Craftsman
74.	Garo-gar	Rewarder of Desires
75.	Gar-â-gar	Creator of Humanity and Its Actions
76.	Gar-â-gar-gar	Creator of All Human and Animal Life
77.	A-gar-â-gar	Creator of All Four Elements
78.	A-gar-â-gar-gar	Creator of All Plants and Other Worlds
79.	A-gumân	Without Doubt

80.	A-jamân	Ageless
81.	A-xuan	Eternally Awake
82.	Amast	Ever Alert
83.	Fashutanâ	Ever Protecting
84.	Padmani	Recorder of Man’s Actions
85.	Firozgar	Victorious
86.	Xudavand	Lord of the Universe
87.	Ahuramazd	Lord Wise
88.	Abarîn-kuhan-tavân	Preserver of the Originality of Creations
89.	Abarîn-nao-tavân	Renewer of Creation
90.	Vaspân	Embracing All Creatures
91.	Vâspâr	Giver of All Things
92.	Xâvar	Infinitely Patient
93.	Ahu	Lord of Existence
94.	Avakshidâr	Forgiver of Sins
95.	Dâdâr	Creator of Justice
96.	Raiyomand	Rayed Glory
97.	Xorehmand	Haloed Light
98.	Dâvar	Lord of Justice
99.	Kerfaigar	Lord of Just Rewards
100.	Boxtar	Liberator
101.	Farsho-gar	Awakener of Eternal Spring

APPENDIX E

Basic Mazdan Astrological Lore

Remember that the Mazdan Day begins at Sunrise.

The qualities of the month and day are combined with those of the house to provide the basic reading of the personality. The zodiacal signs and the planetary positions are of secondary importance.

QUALITIES OF THE MONTHS/HOUSES

Calculations of the most traditional school of Mazdan astrology take into account the shift of the actual zodiacal signs from antiquity. At present the signs are 24.5 degrees off from what they were when the system was first set. This means that the system has shifted almost one entire sign since the time it was first created. It is, however, found that the traditional system works quite well. This is an area of Mazdan magic that needs further development and articulation in the West. Dates given are approximate, as they are keyed to the transition from one zodiacal sign to the next.

1. Month: Farvardin (3/21–4/19)—Guardian angel, spiritual guide, caring and nurturing, supportive, possessing an intuitive and creative spirit. House: Gynanan, new life and growth. Current zodiacal sign: Gyanan, new life and growth; Pisces.
2. Month: Asha Vahishta (4/20–5/19)—Right, law, making of law, good order, goodness and good actions. Active and energetic, possessing drive, motivation, a fiery dynamism directed toward beneficial action. House: Kisagan, the purse. Current zodiacal sign: Kisagan, the purse; Aries.

3. Month: Khordad (5/20–6/18)—Wholeness and the holistic pursuit of excellence and perfection. Both connected with, and protector of, the environment. Lover of nature and nonwasteful, having a balanced approach to life. House: Bradaran, brothers. Current zodiacal sign: Gav, the bull; Taurus.
4. Month: Tir (6/19–7/18)—A bright star, lucky, fortunate, rain after a long drought. The duality of life, a beacon and guide. Possessing a standard by which to measure action. House: Pidishtan, parents, foundation. Current zodiacal sign: Do-patkar, two figures; Gemini.
5. Month: Amordad (7/19–8/17)—Undying dedication, legacy, activity beyond human limitations and mortality. Seeker of continuity and of existence beyond the horizon. House: Franaandan, offspring, progeny. Current zodiacal sign: Kalachang, the crab; Cancer.
6. Month: Shahrivar (8/18–9/16)—Dominion and governance. Leadership and stewardship. A protector and champion of the oppressed. Self-reliant and possessed of a steely resolve. House: Kardagan, those who were, the servants and the travelers. Current zodiacal sign: Sher, the lion; Leo.
7. Month: Meher (9/17–10/16)—Light, kindness, keeping one's oaths, promises, and word. A good friend, loyal and trustworthy. Caring and helpful. House: Wayodagan, nuptials. Current zodiacal sign: Khushak, an ear of corn; Virgo.
8. Month: Aban (10/17–11/15)—Water, nurturing, fertile, healing and wise. A person concerned with reputation and honor. House: Margan, the dead ones, the ancestors. Current zodiacal sign: Tarazhuk, the balance; Libra.
9. Month: Adar (11/16–12/15)—Fire energy, latent energy, spirited, a transformer and transformative, bringer of light, both a sustainer and destroyer, one that needs to be constantly sustained and energized. House: Washtagan, stick. Current zodiacal sign: Gazdum, scorpion; Scorpio.
10. Month: Dae (12/16–1/14)—Creative, general ability to govern organize, discern, and build things. One who facilitates things. House: Mayan-i Asman, midsky or midheavens. Current zodiacal sign: Nimasp, half horse, centaur; Sagittarius.

11. Month: Bahman (1/15–2/13)—Cerebral, high-minded thinker, clear thinker, analytical, lifelong learner, knowledgeable, wise, informed, decision maker, visionary, rational. House: Farrokhan, fortunate, auspicious ones. Current zodiacal sign: Vahik, lead goat; Capricorn.
12. Month: Spendarmad (2/14–3/15)—Equanimity, serenity, calm, tranquil, emotionally intelligent, meditative, introspective. House: Dushfarragan, unfortunate ones. Current zodiacal sign: Dul, waterpot; Aquarius.
13. Month: Gatha-Hamaspath-Maidyem (3/16–3/20)—Generosity of the spirit, sharing, selfless sharing, community and family-focused honesty, piety, gratefulness. Dawn of a new Beginning, the Cusp of Dul/Mahik (Aquarius/Pisces).

CHARACTERISTICS OF THE DAYS

1. Creative, governing, organizing, facilitator, holistic thinker. (most auspicious)
2. Cerebral, high-minded thinker, clear thinker, analytical, lifelong learner, knowledgeable, wise, informed, decision maker, visionary, rational.
3. Law and right, order, goodness and good deeds, helpful and kind, active, energetic (a fire spirit), driven, motivated, dynamic.
4. Dominion, governance, a leader, a steward, self-reliant, possessed of a steely resolve, protector and champion.
5. Equanimity, serene, calm, tranquil, emotionally intelligent, meditative, introspective.
6. Wholeness and the holistic pursuit of excellence and perfection. Both connected with, and protector of, the environment.
7. Undying dedication, legacy, activity beyond human limitations and mortality. Seeker of continuity and of existence beyond the horizon.
8. Creative fire and energy. Originator of the fiery spirit. Pioneer. (auspicious)
9. Fire-energy, latent energy, spirited, a transformer and transformative, bringer of light, both a sustainer and destroyer, one that needs to be constantly sustained and energized.

10. Water, nurturing, fertile, healing and wise. Highly concerned with maintaining reputation and honor.
11. Sun, bright, inspiring, energizing. Opens the way to the manifestation of the Light in others. A leader and central focus of human social groups.
12. Moon, reflective, nocturnal, subdued. A preserver of things of value.
13. Bright star, lucky, fortunate, the bringer of rain after a long drought. Duality of life, beacon, guide, standard bearer.
14. Soul of life, creative, focused on the Earth and material manifestation. Living a vital existence, courageous.
15. Creative promoter of light and facilitator of the manifestation of light in the world. (auspicious)
16. Light, kindness, keeper of one's word, friend, loyal, trustworthy, caring, kind helpful, benevolent, loving. Careful observer of human events. Facilitator of communication between individuals and groups.
17. Inner voice, intuitive, conscientious, wise. Disciplined follower of one's own inner voice of conscience.
18. Truthful, honest, dependable. Possessed of objective judgment and impeccable fairness.
19. Guardian angel, spiritual guide, caring, nurturing, supportive, intuitive, creative spirit ready to help, instruct, and nurture others.
20. Victory, triumph over evil, soldier, champion, helper of those in need. One who overcomes and helps others overcome resistance.
21. Potentially a peacemaker, joyous, cheerful and tranquil. However, the essence is complicated by the admixture of qualities of good and evil, tranquillity and rage. Discipline and discernment is necessary.
22. Wind, atmosphere, ephemeral. Vitally powerful and possessed of a strong will and great courage.
23. Facilitator of creative discernment. Teacher and philosopher giving rise to the birth of insight in fellow humans. (auspicious)
24. Discerning, insightful, faithful, trusting. A keen observer of the spirit and possessed of a strong sense of right and wrong.
25. Blessed, gifted, loyal, hardworking, rewarded by the good works done, the good words spoken and the good thoughts contemplated.

26. Full of rectitude and justice. Highly honest and a reliable teller of truth, and lucky as long as the truth is pursued.
27. Skylike, lofty in ideals and concepts but highly concentrated and focused on the aims of work and wisdom.
28. Earthlike, grounded, down-to-earth, focused on bringing thoughts to fruition and concrete manifestation. Practical and results-oriented.
29. Spiritual, devoted, calm, introspective, introverted, inwardly directed, verbal and possessed of good memory.
30. Boundless energy and spirit, bringer of brightness and light. Highly intellectual and kind to others. Full of life and energy.
31. Practically creative, protective, fair minded, just, nurturer of fellow man, peacemaker.
32. Inspirational, successful, quick-witted, vigorous and healthy.

APPENDIX F

Resources

Many resources appear on the Internet for the study of material of vital interest to students of Mazdan spiritual traditions. These range from orthodox Zoroastrianism to the languages and texts needed for the in-depth study and understanding of the Mazdan way. This is only a partial list of such resources.

There are several resources on the Internet for orthodox Eastern Zoroastrianism. These contain many insights and information which are of great use to those who seek to practice Mazdan magic.

GENERAL

Up-to-date information about the Occidental Temple of the Wise Lord and notes on the practice of Mazdan magic can be found at the main website and on the Facebook group page for the Occidental Temple of the Wise Lord:

www.otwiselord.com
www.facebook.com/totwl

A tremendous collection of resources, including texts and linguistic information, is to be found at:

www.avesta.org

A comprehensive presentation of Zoroastrian heritage, which includes history, religion, rituals, calendar, and so on, is presented by author K. E.

Eduljee at:

www.heritageinstitute.com/zoroastrianism

The Circle of Ancient Iranian Studies has a website dedicated to the "understanding and appreciation of pre-Islamic Iranian heritage":

www.cais-soas.com

TRANSLATIONS OF SACRED TEXTS

Older translations of the most important Zoroastrian texts are available online at:

www.sacred-texts.com/zor/index.htm

These are the three volumes of the Avesta and five volumes of Pahlavi texts published in the Sacred Books of the East series.

LANGUAGES

For those interested in the original languages used in Zoroastrian texts, Avestan and Pahlavi, there are excellent, often downloadable, online lessons and grammars of these languages.

For the study of Pahlavi as a living language:

www.parsig.org

Prods Oktar Skjærvø, the Agha Khan Professor of Iranian at Harvard University, has produced a series of textbooks for the study of Old Iranian languages:

OLD PERSIAN:

www.fas.harvard.edu/~iranian/OldPersian/opcomplete.pdf

AVESTAN:

www.fas.harvard.edu/~iranian/Avesta/avestancomplete.pdf

OLD AVESTAN OR GATHIC:

www.fas.harvard.edu/~iranian/OldAvestan/oldavestanprimer.pdf

Glossary

âfrînigân: 1. A multipart ceremony of blessing. 2. The prayers recited during that ceremony. 3. The vessel in which the sacred fire is tended.

Ahunvar: Name of the holiest prayer or *manthra* of the Mazdan faith, it begins with the phrase "*yatha ahu vairyo . . .*"

Ahura Mazda: Literally "Lord Wisdom," more conventionally "the Wise Lord," and philosophically the principle of focused consciousness or wisdom. This is the one and true godhead of all humanity, first recognized as the universal divinity by Zarathustra though his insight (*daêna*).

âlât: Array of consecrated ceremonial implements used in a specific ritual.

amal: Ritual power generated in the performance of ritual and *manthras*.

Amesha Spentas: Avestan for "Immortal Bounteous Ones" and is the title of the six archangelic beings created by Ahura Mazda (see *Y.* 47.1) to effect creation.

Aryan: A self-designation for the Indo-Europeans of an eastern branch of that linguistic and cultural group. Vedic Indians and Iranians share this designation. The root of the word is also found in Celtic *Éire* (Ireland) and Germanic *Irmen.* A Romantic synonym for "Indo-European."

asha: A basic concept of the Good Religion. There is no adequate English translation. It connotes a synthesis of world order, truth, right, righteousness, and holiness. Compare to Sanskrit *rita.*

Ashem Vohu: One of the most sacred *manthras* which praises *asha*, and begins, "*ashem vohu . . .*"

Atash: Consecrated Fire.

Âtar (Av.), **Adar** (Phl.): 1. The consecrated fire. 2. The *yazata* of Fire.

Avesta: Holy scripture of the Mazdan religion.

Avestan: The archaic Indo-European language in which the earliest scripture

is recorded. It is similar in structure to Rigvedic Sanskrit.

baresma: A bundle of twenty-one pomegranate twigs (or metal wires) carried by the magician in advanced ritual work. It is symbolic of the connection made in ritual between *getik* and *menog*.

chamach: A flat round ladle used to lift incense into the ritual fire.

charkh: A "wheel" or epicenter of psychic force manifest in the human body.

chipyo: Metal tongs used in ritual to arrange elements in the ritual fire, also used as a conductor of *amal* between and among objects of the *âlât*.

daêna: 1. Religion. 2. Conscience, insight, inner consciousness of self. 3. A part of the soul which stores the faculty of insight or self-awareness.

daeva: A demon, or pattern of destructive or ignorant thought or action, in the inner or outer worlds.

divo: An auxiliary flame (candle, floating wick lamp, etc.) used as a source of flame to light the ritual fire.

Eranshahr: The whole of the Iranian or Aryan world. It encompasses the lands where the Iranian gods were worshipped and includes all branches of the family of Iranian cultures, the south, north, and east.

fravashi: Often referred to as a "guardian angel," the *fravashi* is the heavenly archetype of the individual soul. It is that part of humanity which actually chose to take up the struggle of the Wise Lord against the forces of destruction.

gâh: 1. One of the five watches or times of the day when practitioners of the Good Religion pray. 2. A place or area for religious activities.

Gahambar: One of the major seasonal celebrations usually celebrated communally. There are six major Gahambars in addition to Nowruz.

Gathas: The seventeen hymns composed by Zarathustra himself which are contained in the Avesta. They are in the most archaic dialect of Avestan and date from around 1700 BCE.

getig: The world; material existence.

haoma: Ritual consecrated drink consumed in rites of the Good Religion. Compare to Sanskrit *soma.*

Indo-European: Academic term for the common ancestral culture and language that is the source for most of the European cultures as well as

those of the Iranian peoples and those of northern India. The more Romantic and perhaps antiquated term *Aryan* can be considered an equivalent.

Iranian: Tehnically an adjective refering to elements within Eranshahr, language, cultures, etc. Can be used synonomously with “Persian.”

khwan: 1. A ritual table or altar. 2. Stone slab table used for rituals that stand on four feet.

khvarenah: Avestan word which denotes the “glory” of an individual. It is the divine empowerment and/or luck attached to an individual. It is increased by ethical and heroic action. This is depicted in Iranian art as a nimbus, and is the origin of the “halo” in Western depictions of religious figures.

kundi: A metal vessel to hold water to be consecrated.

kusti: The white thread or string that is tied around the operator’s waist that helps in the connection with, and maintenance of, ritual power.

magavan: Iranian term for a priest (“man of power”), from which the term “magician” was developed.

Magian: A popular term denoting priests and followers of the Zoroastrian religion especially in the western part of the Persian Empire.

magic: The art and science of the *magavans.* A system whereby individuals can effectively communicate their wills in the universe in order to modify or qualify events or states of mind and consciousness.

manthra: Holy Word (5). Many passages in the Avesta with specific spiritual qualities serve as *mantras*. These are verbal formulas which link the human and divine minds. Compare to Sanskrit *mantra.*

Mazdan: 1. (noun) A follower of the Good Religion in the new tradition of the Occidental Temple of the Wise Lord. 2. (adjective) Pertaining to the religion of the Wise Lord.

menog: The spiritual world and the prototype of the material world.

Persian: Adjective originally referring to a specific tribal region in south-western Iran from which the Achaemenid Empire emerged. Later used to designate the whole country of Iran. Can be used synonomously with “Iranian.”

saoshyant: A (World) Savior, one who has incarnated to bring and teach a

new level of salvation to Mankind. There are to be several of these throughout history, culminating in the final *saoshyant* who will usher in the "Making Wonderful," or final Renovation.

sîrôzah: Literally means "thirty-day (formula)." This is a list of *manthras* used to invoke *yazatas* for each day of the month.

sudreh: A thin white garment worn on the upper body of the operator, which acts as a breastplate for protection against negative forces.

topi: A white cap worn during prayers and rituals.

Truth: See *asha.*

Wise Lord: See Ahura Mazda.

Yashts: These are twenty-one hymns in Younger Avestan that praise and invoke specific divinities or concepts.

Yasnas: Avestan texts arranged in seventy-two chapters, which are recited in the ritual of Zoroastrianism, also called a *yasna,* or "worship." The *Gathas* are embedded in the *Yasna* texts. Most of them are in the slightly older dialect of the Avestan language.

***yazata* (Av.):** Literally meaning "One worthy of worship," *yazata* it is a technical term designating abstract principles and a variety of old Indo-European gods and goddesses who were incorporated into the pantheon of the Good Religion under Ahura Mazda. They are widely referred to as "angels" as they are transmitters of the will of the divine godhead. It is from this tradition that the doctrine of angels was developed in the Judaic, Christian, and Muslim religions.

Footnotes

*1. Words or word roots preceded by an asterisk represent forms that are otherwise unattested but which have been reconstructed by historical linguists.

*2. This is not the place to enter into the whole vast subject of Magian astrology, which deserves and requires an extensive study unto itself. For a basic presentation of this, refer to Dr. Eduljee's site at zoroastrianastrology.blogspot.com.

*3. Is it just this "stone"—the night sky—that Wolfram von Eschenbach refers to as the "Holy Grail" in his medieval German epic *Parzivâl*? He describes the holy grail as a stone upon which "heathen writing" appears as a way of sending mysterious messages to the Grail Knights who are in charge of guarding it. See Wolfram von Eschenbach, *Parzival*: *A Romance of the Middle Ages* (trans. Mustard and Passage), 237–48.

*4. Discover your birthday according to the Zoroastrian calendar using the perpetual calendar found at www.heritageinstitute.com/Zoroastrianism/calendar/page2.htm. Use the Fasli-Bastani form of the calendar, as it has been corrected for certain astronomical changes.

Endnotes

CHAPTER 1. IRANIAN MAGIC AS THE ANCIENTS SAW IT

1. Pliny the Elder, *Natural History,* XXX, 2.3.

2. Herodotus, *Histories,* 1.101, 1.32.

3. Zaehner, *The Dawn and Twilight of Zoroastrianism*, 163.

4. Pliny the Elder, *Natural History,* XXX, 2.8–10.

5. Hone, *The Lost Books of the Bible*, 40; Gilbert, *Magi*, 18–19.

6. Wilson, *The Occult*, 186.

CHAPTER 2. THE HISTORY OF IRANIAN MAGIC

1. Hinnells, *Persian Mythology,* 59.

2. Based on the translation of E. W. West from *Pahlavi Texts, Pt. 1* (Sacred Books of the East, vol. 5), 14.

3. For a study of Zoroastrian ritual as a total work of art, see Williams and Boyd, *Ritual Art and Knowledge: Aesthetic Theory and Zoroastrian Ritual*.

CHAPTER 3. THEORIES OF MAZDAN MAGIC

1. West, trans., *Pahlavi Texts, Pt. 1* (Sacred Books of the East, vol. 5), 32–33.

2. See Watkins, ed.,*The American Heritage Dictionary of Indo-European Roots*, under **ner*.

3. Mistree, *Zoroastrianism,* 43.

4. Zaehner, *The Dawn and Twilight of Zoroastrianism*, 268.

5. Iamblichus, *On the Mysteries,* 184.1–10.

6. Available online at www.zarathushtra.com/z/article/chakras.htm (accessed April 1, 2017).

7. Shahriari, "Amesha Spentas and Chakras," www.zarathustra.com/z/article/chakras.htm (accessed May 10, 2017).

CHAPTER 4. INITIATION INTO MAGIC

1. A resource for the timing of these cycles is found at www.cafeastrology.com/monthlycalendar.html (accessed April 13, 2017).

2. Available online at www.avesta.org/ritual/rcc.htm (accessed April 13, 2017).

3. Online at www.sacred-texts.com/zor/index.htm or at www.avesta.org/ka/index.html (accessed April 13, 2017).

4. *The Zend-Avesta*, pt. 1, trans. Darmesteter, lxix.

5. See Thorsson, "An English Runo-Wôdenic Survival in the Middle Ages," in *Green Rûna*, 49–50.

6. *The Zend-Avesta*, pt. 2, trans. Darmesteter, 83.

7. Ibid., 84.

8. Ibid., pt. 1, 240–41.

9. Hinnells, *Persian Mythology,* 31.

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About the Author

STEPHEN E. FLOWERS, PH.D., received his doctorate in Germanic languages and medieval studies from the University of Texas at Austin and studied the history of occultism at the University of Göttingen, Germany. The author of more than 24 books, including *Lords of the Left-Hand Path* and *Icelandic Magic*, he lives near Smithville, Texas.

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